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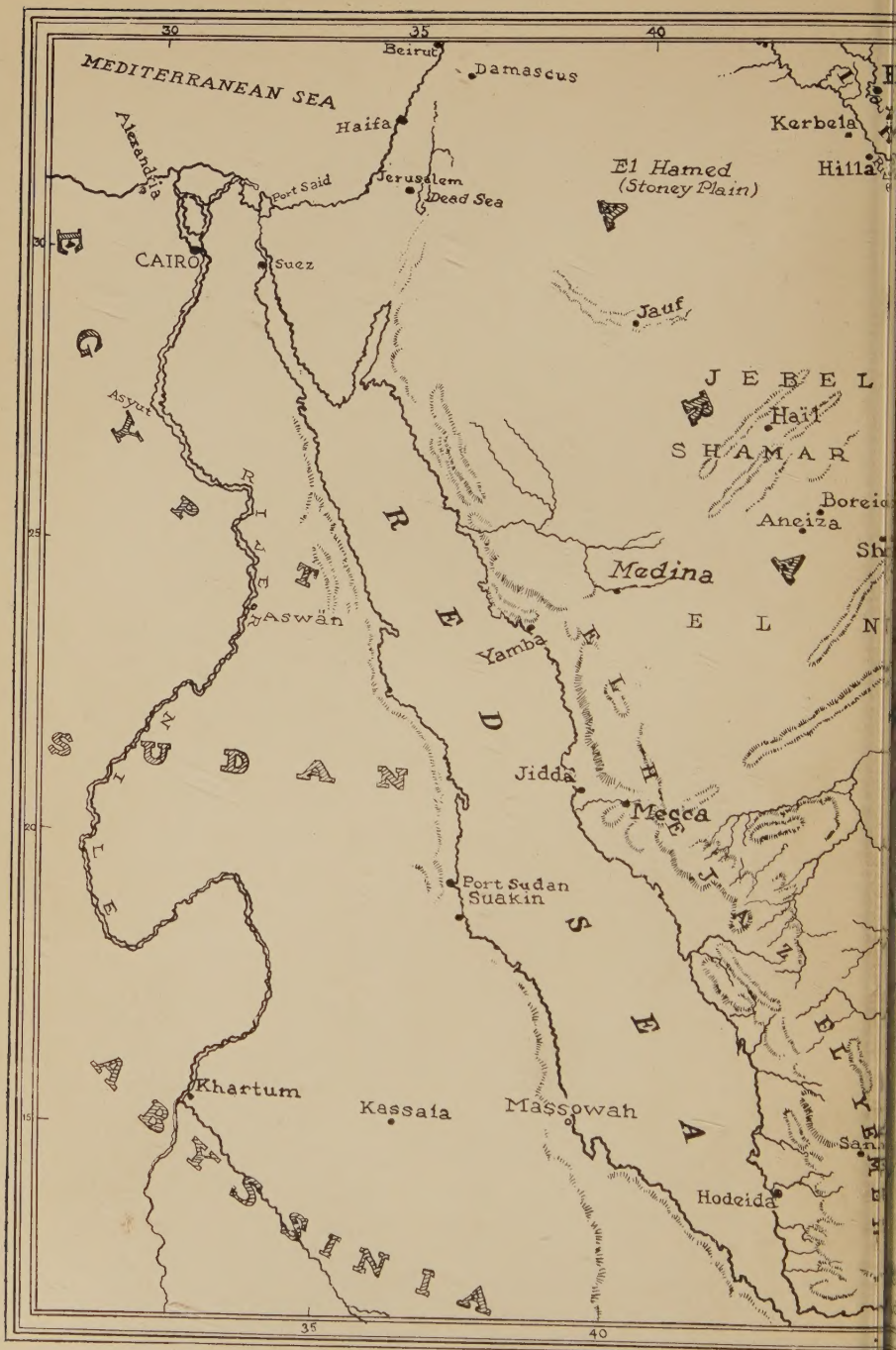
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HISTORY

of the

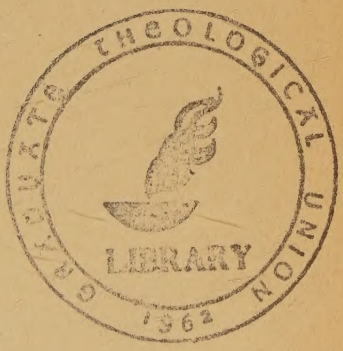
ARABIAN MISSION

by

Rev. Alfred DeWitt Mason, D.D.

and

Rev. Frederick J. Barny, M.A.



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Foreword

THIS is the story of a unique organized human endeavor, an endeavor carried forward so far that it may properly be described as an achievement. Broad in conception, courageous in execution, unfaltering in persistence, it is truly a notable accomplishment—not completed, perhaps even not far advanced; but the area of activity has been widened, the ground has been well sown and even the blood of martyrs has enriched it. Much has been involved. The Cradle of Islam has been gently shocked; there has been strife; the clash of ideals—social, intellectual and spiritual. It has not been Greek meeting Greek; it has been the Christian meeting the Moslem on the latter's own ground with weapons of ministry and service and friendship. The hate engendered by centuries has gradually but surely given way before the assaults of love. This is not a mere figure of speech or even an exaggeration. The man who is dominant in *Arabia Deserta* today, whose hand controls the silent deserts and the Holy City of Mecca, is the personal friend of the men whose notable achievements this story reveals, to whom, indeed, one of these men has dedicated his penetrating book on the Arabs in their desert homes, on a basis not of criticism but of plain speaking, on the assured grounds of personal friendship.

This story of human endeavor entitled *The History of the Arabian Mission* has been put into connected and permanent form largely through the trained hand and the sympathetic mind of one of the closest friends of the men and women whose deeds make up the story—the Rev. A. DeWitt Mason, D.D., the author of the well known *Outlines of Missionary History.* Dr. Mason took up the task of chronicler at the unanimous

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request of the friends of the Arabian Mission. Peculiarly well equipped by sympathy in understanding and experience in authorship, he has given to the gathering and examination of material much time and labor, outlining the entire history and writing in full a number of the chapters. Unhappily, he died before the completion of the manuscript.

The task was then undertaken by the Rev. F. J. Barny, M.A., one of the senior members of the group which had wrought this fine work through nearly four decades. He has now brought the record of this story to completion with great satisfaction to participants and friends.

This record of deed and of achievement is now to be shared with the larger host interested in every brave endeavor inspired by devotion to Jesus Christ. Every such record adds evidence of the worth of life and of the capacity of men and women to rise to a difficult task in obedience to Divine Guidance.

W. I. Chamberlain.

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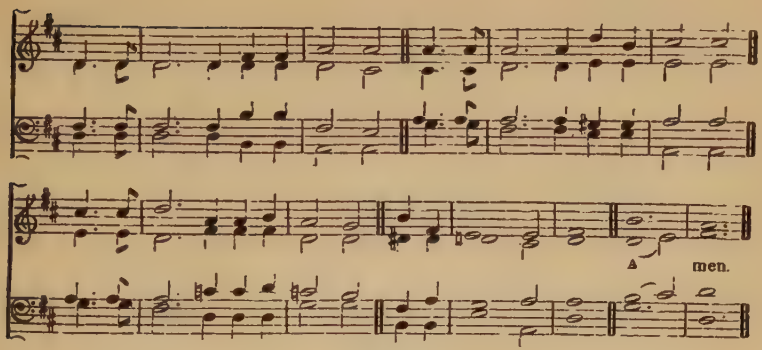
The Arabian Mission Hymn

ESTHER CHALLIS



I.

"There's a land long since neglected,
There's a people still rejected,
But of truth and grace elected,
In His love for them.

II.

Softer than their night wind's fleeting,
Richer than their starry tenting,
Stronger than their sands protecting,
Is His love for them.

III.

To the host of Islam's leading,
For the slave in bondage bleeding,
To the desert dweller pleading,
Bring His love to them.

IV.

Through the promise on God's pages,
Through His work in history's stages,
Through the Cross that crowns the ages,
Show His love to them.

V.

With the prayer that still availeth,
With the power that prevaileth,
With the love that never faileth,
Tell His love to them.

VI.

Till the desert's sons now aliens,
Till its tribes and their dominions,
Till Arabia's raptured millions,
Praise His love of them."

PROF. J. G. LANSING, 1889.

NOTE.—This new tune for the words of the familiar Arabian Mission Hymn was recently composed by a friend of the Mission in England.

Chapter I.

THE LAND AND ITS PEOPLE

THE LAND

Jezirat-el Arab, "the Island of the Arabs," is the name by which the great peninsula of southwestern Asia was known to its early inhabitants. As the adventurous traveller circles its forbidding shores, he finds that on the east, the south and the west wide stretches of ocean and gulf separate this peninsula from the neighboring lands, while on the north the vast and almost impassable sands of the Syrian or Arabian desert make access to Arabia by land even more difficult than the approach to it by water.

This peninsula, though known in history for at least one thousand years B. C., nevertheless remains the largest single stretch of unexplored territory on the globe aside from the polar regions. Its mean breadth is about 700 miles, its extreme length 1,200 miles and its area about one million square miles or somewhat less than that of the United States east of the Mississippi River. The population inhabiting this territory is greatly limited by the natural conditions of the land, vast portions of which are untillable and can support only the wild Bedawin, who move from place to place with their herds of camels and sheep. These conditions also make the exact enum-

eration of the inhabitants impossible, the figures varying from five to eight million people, the lower of these estimates probably being nearer the truth.

Until recently Arabia has been regarded as mainly a vast expanse of sandy desert, but recent explorations have proved this idea quite incorrect. Palgrave, though one of our older authorities, thus accurately describes its general features:

"The general type of Arabia is that of a central tableland surmounted by a desert ring, sandy to the south and west and east, stony to the north. This outlying circle is in its turn girt by a line of mountains, low and sterile for the most part, but attaining in Yemen and Oman considerable height, breadth and fertility, while beyond these a narrow rim of coast is bordered by the sea. The surface of the midmost tableland equals somewhat less than one-half the entire peninsula; and its special demarcations are much affected, nay often absolutely fixed, by the windings and inrunnings of the Nefud, or sandy desert."

The average elevation of these central highlands, Nejd, is no less than 3,000 feet above the sea, gradually rising in the south to the highlands of Yemen and Oman where there are mountain peaks as high as 8,000 and 10,000 feet. "This diversity of surface causes an equally diversified climate. On the coast, the heat is intense during the summer, averaging between 100° and 103° F., while in the highlands of Yemen and Oman the mercury seldom rises above 85° F. In fact all northern Arabia has a winter season with cold rains and occasional frost, and some of its loftiest mountain peaks, such as Jebel

Tobeyk in northwestern Arabia, are covered with snow all winter." ("The Cradle of Islam," Zwemer.)

Dr. S. M. Zwemer mentions as also characteristic of Arabia, the great Wadys, or dry river beds, which in winter are raging torrents but for two-thirds of the year are entirely dried up on the surface but feed the wells which are then sunk into their arid beds; the Harrat, or volcanic tracts, whose black and forbidding expanses extend in places for many miles, a wilderness of lava and lava stones with many extinct crater heads, craggy and strewn with rough rocks of basalt and other igneous rocks; and the Nefud, or sandy deserts, which occupy large tracts of land, especially on the north, and whose general physical features are those of a plain covered with stunted aromatic shrubs of many varieties. Some nefuds abound in grasses and flowering plants, after the early rains, and then the desert actually "blossoms as the rose"; while others are without rain and barren all the year round, being covered with long stretches of drifting sand carried about by the wind and tossed in billows on the weather side of the rocks and bushes. But even amid the burning rocks and shifting sands of the outside or coast circle of Arabia, there are many places where a more or less regular and abundant rainfall or the lifegiving moisture of the underground rivers makes possible garden spots of wondrous fertility and beauty, whose towering palms, vividly colored flowers and plants, and abundant crops, in their season, give pleasure and support to those who dwell among them; while on the inland plateau of which we have spoken, large tracts of land bring forth in abundance grain and

palms and fruit trees, with pastures covered with the sheep and goats, the camels and horses of the far-famed Arabian breed. In the proper places also game, both feathered and quadruped, is plentiful and even beasts of prey abound.

"Nothing is more surprising," says Dr. Zwemer, "than to pass through the barren cinder gateway of Aden up the mountain passes into the marvellous fertility and delightful climate of Yemen. Arabia, like the Arabian, has a rough exterior but a warm and hospitable heart."

THE PEOPLE

Into this strange land, at once so repellent and so attractive in its natural features, there came in the earliest days of credible history, two races; the earlier one of which was the Hamitic or Cushite type (the Ethiopians of the Old Testament) which blended in itself two elements, the children of Cush, the grandson of Noah, and the children of Joktan, who was the son of Eber and the grandson of Shem, in the third generation. "This primitive race was later joined by a race descended from Ishmael, the son of Abraham, concerning whom God had promised 'I will make of him a great nation' (Gen. 17:20), and embraced not only his descendants but the Edomites, Moabites, Ammonites, Amalekites, Midianites and probably other cognate tribes. The families of the older race are now known in Arabia as Yemenites, the Ishmaelitic Arabs as Maadites, and it is said that though they have lived together for more than three thousand years the Yemenites and the Maad-

AN ARAB OF MESOPOTAMIA

ites have always been and still remain not only entirely distinct but perpetually and fiercely hostile to each other." (From "The Arabs and The Turks." Clark, p. 27.)

The characteristics of a people with such an origin, interbred also as they are with tribes and races other than those from which they sprang, are very marked, and in many respects most admirable. These characteristics, however, are quite distinct, as between the two great divisions of the Arab people —Ahl el Beit, "the people of the tent," and the Ahl el H'eit, "the people of the wall," or the nomadic tribes and the town dwellers, although of course they also have much in common.

Of the Arab in general it can be said that they are undoubtedly one of the strongest and noblest races in the world. Baron de Larrey, Surgeon-General of the first Napoleon in his expedition to Egypt and Syria, says, "The physical structure of the Arab is in all respects more perfect than that of Europeans; the organs of sense exquisitely acute; the size above the average of men in general; the figure robust and elegant; the color brown; the intellect proportionate to the physical perfection, and without doubt superior, other things being equal, to that of other nations."

Mentally the Arab mind loves units, not unity. They are good soldiers but poor generals; there is no partnership in business, and no public spirit. Every man lives for himself under their ancient political condition of patriarchal or tribal control. Their love for "home rule" and their persistent

practice of it would delight the heart of a Tammany politician. Clark, who has already been quoted, gives the following interesting description of Arab characteristics: "The several families, clans and tribes feebly adhere to each other in an almost perfect individual freedom under the sheikhs or chiefs who are simply leaders with almost no executive power. Even the 'kings' were little else than the heads of great families, sheikhs of sheikhs. The several tribes acknowledge no superior and no law save the customs of the race. From the beginning, they have been a wild people, unconquerable, intractable, infusible, always wrangling in interminable feuds—true Ishmaelites (Gen. 16:12), always robbing and plundering at every opportunity, yet displaying many noble and redeeming qualities. Outside of his tribe, the true Arab had little conception of any moral duty or relation whatever except as the result of a voluntary compact. But within that narrow circle, his conduct was often governed by a high and delicate moral sense. He was true and faithful, loving tenderly his wife and children, hospitable to the last degree, literally holding all that he had at the service of his guests and clansmen; temperate and chaste and stained with but few of the degrading vices which in later times have so often disgraced the Turks." And Dr. Zwemer adds, "The Arabs are polite, goodnatured, lively, manly, patient, courageous and hospitable to a fault. They are also contentious, untruthful, sensuous, distrustful, covetous, proud and superstitious. One must always keep in mind this paradox in dealing with an Arab."

Robbery among the nomads is a fine art but they rely on gaining their ends by surprise and superior force and avoid bloodshed if possible, because of the universal prevalence of the custom of "blood-revenge" which is often pursued to the bitter end by the family or tribe of the injured person. An Arab is considered degenerate who accepts a fine or any consideration save blood for blood.

The position of women among the Arabs is strongly affected by the national and religious customs. Polygamy is common, especially among the more wealthy classes, but is not universal. Marriage takes place at a very early age. Concubinage is freely practised. The harem is an institution whose deadening influence is felt everywhere. Divorce from an undesirable wife is so easily achieved that all the husband has to say to his wife is, "Thou art divorced," and the separation is complete. It is said that these evils are less frequent among the Bedawin than among the town dwellers and that in the deserts the social relations and influences of the women upon the family and in public affairs are very much more marked than among their sisters in the villages. Doughty the explorer says: "The veil and the jealous lattice are rather indicative of the obscene Moslem austerity of the town; among the wild tent dwellers in the open wilderness the housewives have a liberty as where all are kindred; yet their *hareem* (women) are now seen in the most Arabian tribes half-veiled."

Modify it as you may, however, the subjection and social degradation among the Arab women are very great and an almost impassable gulf is fixed

between them and their sisters in happier lands by the customs of age-long standing and by the sanctions of Islam, to which women in themselves are beings of inferior intellect and worth, the playthings and the slaves of men. It is for such that the messengers of the Gospel are especially sent "to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." (Isa. 61:1.)

Chapter II.

HISTORY AND CIVILIZATION

BIBLICAL REFERENCES

The history of the people of Arabia dates from pre-Christian times, but is even for later periods neither full nor satisfactory. They are referred to in the Old Testament by a variety of names, sometimes tribal, sometimes more general, such as Ishmaelites (Gen. 37:12), Midianites (Gen. 37:36), Kedarenes or Nebataeans (Isa. 60:7), Edomites (Num. 20:14), Sabeans (Job 1:15), etc. The Queen of Sheba, who visited Solomon to prove him with hard questions (I Kings 10:1), was an historical personage, the ruler of the South Arabian Kingdom of Sheba, or Saba, with its capital Mariaba or Mareb in Yemen, the district in which Aden at the entrance of the Red Sea is the town now best known to Europeans. Job also was without doubt an Arab; or if, as many think, the Book of Job is an ancient drama, with its central figure an idealized character, still the whole structure of the poem is built about the facts and conditions of the great desert with its shifting sands, its widespread steppes and its star-studded canopy of the Eastern skies. (Job 38: 31-32.) In a word, the early history of the Arabs is interwoven with that of all the surrounding peoples and marks them as a wild, roving, but prosperous and energetic race of the olden time. "Indeed," as Clark says, "there seems to be but little reason to

doubt that the Cushite Kingdom in Southern Arabia was the seat of an advanced civilization and a far-reaching commercial activity long before the dawn of history. The Himyarites were the navigators of the East: and by their vessels a great and lucrative traffic between the Indies and the West was carried on. They also seem to have been no less remarkable for their manufacturing skill and industry than as carriers of merchandise. They had a written language akin to the ancient Abyssinian, and were more permanent in their homes than their northern kinsfolk, having many important cities, whose riches and splendor are celebrated even by the great writers of Greece and Rome. On the other hand, the Ishmaelite Arabs, progenitors of those now known as the Bedawin, carried on an enormous overland trade by means of caravans, in which the whole people found employment and wealth. Two great caravan routes, the one leading north to Chaldea and Assyria, and the other west to Damascus and Egypt, were as regularly followed as any of the great overland trade routes of today between the Atlantic and Pacific seaboards of our own land or the various trade centers of Europe and Asia. The caravans which pursued these routes were like small armies in magnitude. They had their regular times of starting, passing the several stages, and of intersecting other routes. Large towns grew up at the stations: while the great centers of the caravan trade, like Damascus, Palmyra and Petra, rose to rank among the famous cities of the world. It is during this period, which the Arabs call 'Wakt-el-Jahiliyeh' or 'The Time of Ignorance,' viz., the times when

the Arabs were ignorant of the true religion (Islam), that the Arabs enjoyed an almost absolute freedom from foreign occupation or domination. Neither the Egyptians, the Assyrians, the Babylonians, the ancient Persians, nor the Macedonians had ever subjugated or held any part of Arabia. But before the coming of the prophet, the proud freemen of the desert were compelled to put on the yoke of Roman, Abyssinian and Persian rulers. In A. D. 105, Trajan subdued the Nabathean Kingdom of North Arabia. Mesopotamia and the eastern part of the peninsula were conquered by the Persians in A. D. 116. The Abyssinian domination of Yemen during the century preceding Mohammed lasted seventy-two years, until they were finally driven out by the Persians at the request of the Arabs; and in 610 A. D. the Roman Emperor Heraclius named Othman, then a convert to Christianity, as Governor of Mecca. Thus the whole peninsula was awake to the touch of the Romans, the Abyssinians and the Persians and ready to rally around any banner that led to a national deliverance."

That banner proved to be the green standard of the Prophet and it was because of this long preceding preparation that it swept on to such a sudden and complete triumph. For when a prophet arose in the midst of his brethren who proclaimed not only a new religion but a new nationality and promised the sovereignty of the world to those who professed the true faith, it was no miracle nor mystery that, leaping like a wild fire from tribe to tribe and from land to land, Islam, with its simple yet powerful system and its enthusiastic, even if fanatical faith,

within the course of three centuries swept from the deserts of Arabia to the pillars of Hercules and has now spread a broad band of green, not however as the symbol of religious fertility but of spiritual corruption, over the Near and Far East from Morocco to Malaysia.

MOHAMMED

We can, however, follow only a few of the steps of this marvellous career of this great leader. It was in A. D. 610 that Mohammed, then at the age of forty, began to declare his "revelations," claiming to be the inspired prophet of God. His "commission" he traced to a "vision" in which he saw a supernatural being, whether jinn or angel he could not tell, who said to him:

> "Recite in the name of the Lord thy Creator:
> He hath made man out of clots of blood.
> Speak out for thy Lord is the mightiest
> Of all who have instructed through the pen.
> He taught man what he did not know."

It was still many months, however, before the doctrines of the new religion, a curious compound of Paganism, Judaism, and Christianity, took definite form in his mind, and he began to preach them to his friends. His first convert was his wife, Kadijah; then Ali and Zeid, his adopted children; then others of his close friends and finally many others swore allegiance to him as their leader. By this time the movement aroused the attention and the hostility of his kinsfolk and townsmen at Mecca, which finally became so pronounced that Mohammed was obliged

to flee for his life and took refuge in the city of Medina, about 200 miles north of Mecca. This flight, or "Hegira," took place in the year 622 A. D. and that date has ever since been regarded as the beginning of the chronology of the Moslem world.

"The flight to Medina changed not only the scene, but the actor and the drama. He who at Mecca was the preacher and the warner now became the legislator and warrior. The first year Mohammed built the great mosque and houses for his wives and his followers; the next year he began hostilities against the Koreish of Mecca and the first pitched battle was fought at Bedr, where his force of three hundred and five followers routed the enemy three times as strong." (From "Islam," by Dr. S. M. Zwemer.)

From this point the Moslem faith advanced to the sound of swordstrokes and the fierce battlecry, "There is no God but God, and Mohammed is the prophet of God." His success in his military expeditions was phenomenal; and although he lived but ten years after the Hegira, he saw, before his death in A. D. 632, the new religion established throughout Arabia. After this the history of Arabia and the history of Mohammedanism are practically one.

ARABIAN CIVILIZATION

A word, however, must be said as to the kind and degree of civilization developed by the Arabians during the long period of their history as above outlined. Situated as they were at the very cross-roads of the Near East, neighbors for hundreds of

years to the civilizations of Egypt, Syria, Greece, Asia Minor, Babylonia and Persia, it was impossible for them not to be affected by the mental and material acquisitions of these peoples and not to reproduce or modify many of the results of others' thought and activities in the various spheres of human industry.

The Crusades (1025-1175) acquainted the ruder peoples of the North with a civilization in many ways far superior to their own, and not only corrected many silly misapprehensions of the character and attainments of the Saracenic peoples which had prevailed among the peoples of Europe but influenced them so strongly in many ways that this first great contact of East and West gave birth in due time to the Renaissance of Art, Science and Literature which was so greatly to change the social, the economic, and even the philosophical and religious character of the Christian world of the Mediaeval and Pre-Reformation ages. When the peoples of Europe came in touch with the civilization and education of the East, the men of the northern lands were first astonished and then stimulated to imitate them. The arts and sciences of Middle Europe and Britain of the 16th and 17th centuries were the inheritors of the Arabic and Saracenic civilization of previous centuries.

LITERATURE

Want of space forbids more than a brief synopsis of the Arabian arts and sciences developed among the Moslems. The original form of Arabian litera-

ture was poetry, which flourished at least 200 years before Mohammed, from which date have come down poems which in vigor and polish yield to few ever composed in the Arabian or any other language.

"Yearly at the festival of Okad, the best masters of this art used to meet for the purpose of reciting their compositions and receiving the reward not only of applause but of more tangible advantages. Love and war had their inevitable share in the domain of verse and descriptions of scenery and nature also occur, but eulogies of chiefs, rulers and distinguished men formed a considerable portion of the poetry of the earlier days and a single ode or Kaseedah has been known to be rewarded with a hundred valuable camels or several thousand gold pieces." (Encyclopedia Brittanica, 9th Ed., Vol. I., p. 263.) Prose writings were but little known before the Koran but later were more developed, largely in the form of the romance or novel of which the "Arabian Nights" is the most conspicuous example. It appeared first in Baghdad about the 11th century but has had many versions and has been translated into many of the languages of the modern world. History was never a strong point in Arabian literature but, on the contrary, books of religion and theology, such as glossaries, commentaries and meditations on the Koran, have been and still are legion in number, although many of them though written in the Arabic language reflect the Persian, the Turkish and even the Byzantine rather than the genuine Arab mind.

The Arabian philosophy had its origin in the Neo-Platonic schools of Syria and Persia but never de-

veloped beyond an interpretation of the Greek philosophy, except as it was applied to the discovery and application of medical facts and it was in this regard that it exerted the most far-reaching influence in Europe. As a pure mentality, however, it contributed but little toward shaping the course of scholastic thought.

THE ARTS

In architecture, music and the fine arts, the Arabians were for the most part copyists rather than originators. The art of building received but little attention till after the establishment of Islam, and the first mosques were built by Christian architects from Constantinople and resembled Byzantine churches. Later the Arabian builders developed some characteristic features, such as the horseshoe arch, the dome and the minaret. Gradually they added fanciful ornamentation known as the Arabesque, in which representations of vegetable forms and Arabic caligraphy predominated. Their mosques always included a prayer niche (Mihrab) on the side toward Mecca; to the right of this a pulpit (Mimbar) and a fountain in the court, for the purposes of ceremonial ablution. There are no pews or sittings, the worshippers standing or sitting on the floor. The Alhambra at Granada, Spain, and the Taj Mahal at Agra, India, are two of the most beautiful specimens of Moorish or Arabian architecture ever built.

But somewhat curiously it was the practical sciences and mechanical arts that were developed.

THE TAJ MAHAL, AGRA

(Courtesy of "Asia")

In medicine, surgery and chemistry, the Arabian Hakim developed no little skill. Regular schools of medicine were established at Damascus, Baghdad and Cairo, in which the works of Hippocrates and Galen, translated from the Greek, formed the basis of instruction. The *canon* of Ebn-Sina, with his *Materia Medica,* however, ultimately superceded every other work in Arabian schools. But neglect of anatomy and their horror of dissection rendered the Arabian surgery imperfect and their medicine empirical. Yet the study of botany and chemistry absorbed the attention of many Arabian students and many of the processes and products in use up to a very recent period were familiar to the early Arabs. In fact the numerous terms borrowed from the Arabic language, such as alcohol, alkali, alembic, and others still in use among modern apothecaries, show how deeply this science is indebted to Arabian research.

In metallurgy their art in tempering and enamelling has become famous, nor did any sword blades ever rank higher than those of Damascus, nor any coppersmiths excel those of Baghdad, nor gold or silver workmanship that of Oman. Specimens of their skill in porcelain yet remain in Spain and Syria, while the terms "morocco" and "cordovan" attest their cleverness in preparing and dyeing leather. The pendulum and the semaphoric telegraph, if not invented by the Arabs, were introduced by them into Europe, as were also the manufacture of silk and cotton goods and the mariners' compass, made known to the Arabs, it is thought, by the Chinese.

As early as 706 A. D. writing paper was used

at Mecca, whence it spread through all Arab lands and ultimately reached Europe. In the discovery or use of gunpowder so far back as the 11th century the Arabs' claim to priority is contested alone by the Byzantine. "In a word, the literature and science of the Arab form a connecting link between the civilization of ancient and of modern times and the culture which they introduced into the countries which they conquered has in almost every instance outlasted the rule of the conquerors themselves. To the Arabs therefore, directly and indirectly, we owe the revival of learning and philosophy in Western Europe and the first awakening of a critical and inquiring spirit that in great measure rescued Europe from the lethargy of monkish ignorance and ecclesiastical bigotry: to them also, at least indirectly and by deduction, are due most of the useful arts and practical inventions laboriously perfected by later nations. Widespread as was the empire of the Arabian sword, it has been less extended and less durable than the empire of the Arabian mind." (Encyclopedia Brittanica, 9th Ed., p. 265.)

Chapter III.

RELIGION AND EDUCATION

It is a singular and interesting fact that the two greatest and most widespread religions of the world, Christianity and Islam, had their origin in two lands, Palestine and Arabia, and among two peoples which, even in the days of their greatest development and glory, were among the smaller and least regarded of the lands and nations of the world. "Today these two religions contend for the mastery of the nations; two races, the Anglo-Saxon and the Arab, strive for the possession of Africa, the last of the great continents to be partitioned by the dominant races of mankind. Two languages have for ages past contested for world-wide expansion—the English and the Arabic. Today about seventy million of people speak some form of the Arabic language as their vernacular: and nearly as many more know something of its language in the Koran because they are Mohammedans." ("Cradle of Islam." Zwemer.)

It is a language, moreover, that is worthy of such distinction, and has been characterized as "a pure and original speech of the greatest flexibility, with an enormous vocabulary, with great grammatical possibilities, fitted to convey theological and philosophical and scientific thought in a manner not to be excelled by any language except the English and that little group of languages (French, German and Italian) which have been so happily cultivated by Christianity in Central Europe."

It is this language that gives expression to the Koran, the most influential of religious books that has ever been given to mankind, with the sole exception of the Bible. Upon this book has been founded the faith of millions of the human race and to its precepts over one-eighth of the peoples of the earth now gives allegiance. The religion which is embodied in it must therefore be regarded as the greatest organized challenge to true Christianity now existing.

THE RELIGION

The history and character of its founder are referred to in the previous chapter; here a brief sketch of the religion which he founded is necessary to explain the immense difficulties which confront Christian missions to the Moslem world. Schlegel, the German philosopher, has characterized Mohammed and his faith none too harshly when he speaks of them as "A prophet without miracles; a faith without mysteries and a morality without love: which has encouraged a thirst for blood and which began and ended in the most unbounded sensuality." Yet it is but right that we should state with fairness at least the outlines of the Moslem creed, although it is equally necessary to bear in mind that the requirements of these articles of faith and the lives of those who profess them are frequently not harmonious and that even the best and purest teachings of Islam are far below the standards of the Christian faith, however much these also may be violated by the inconsistencies of their professed followers.

The Moslem religion is extraordinary in its nature and influence. In the first place, it is one of the great missionary religions of the world and requires each believer to propagate his faith, being in accord in this respect with Christianity and Buddhism, the other two great missionary faiths. Then it has the shortest creed in the world and one whose utterance has probably more power over those who believe it than any other creed known to the religious world. "It is so brief that it has needed no revision for thirteen centuries. It is taught to infants and whispered in the ears of the dying. Five times a day it rings out in the call to prayer in the whole Moslem world: 'La ilaha illa-llah; wa Muhammadu-rrasulu-llah,' 'There is no God but God: and Mohammed is the apostle of God.' On every occasion this creed is repeated by the believer. It is the key to every door of difficulty. It is the watchword of Islam. One hears it in the bazaar and the street and the mosque; it is a battle cry and a cradle song, an exclamation of delight and a funeral dirge." ("The Moslem World," p. 69.)

The Moslem articles of faith are almost as brief. They are but six in number, concerning God, His Angels, His Books, His Prophets, the Day of Judgment, and Predestination of Good and Evil. A word or two on each must suffice.

THE DOCTRINE OF ISLAM

"The monotheism or doctrine of One God has been highly extolled by many Christians as well as Moslem apologists but as a matter of fact it is vastly

different from that of Moses or Christ. Johannes Hauri, in his classical study of Islam, speaks discriminatingly of it when he says: 'What Mohammed tells us of God's omnipotence, justice, goodness and mercy, sounds for the most part very well indeed and might easily awaken the idea that there is no real difference between his God and the God of Christianity. But Mohammed's monotheism was just as much a departure from true monotheism as the polytheistic ideas prevalent in the corrupt Oriental churches. Mohammed's idea of God is out and out deistic. God and the world are in exclusive external and eternal opposition. Of an entrance of God into the world or of any sort of human fellowship with God he knows nothing. This is the reason Islam received the warm sympathies of English deists and German rationalists: they found in its idea of God bone of their bone and flesh of their flesh." ("The Moslem Doctrine of God." Zwemer.)

The Moslem belief in angels is not theoretical, but very practical. It recognizes three species of spiritual beings: angels, jinn, and devils. Angels are attending spirits; each person has two, one of whom records his good deeds, and the other his evil acts. Jinn, or genii, an intermediate creation between angels and men, are either good or evil. "The Arabian Nights" gives one an idea of the Mohammedan faith in this article, and it is to be remembered that its stories about genii, which we accept only as tales of the imagination, are firmly believed in as realities by the Moslems.

"The Koran is the Bible of the Moslem faith. It is a little smaller than the New Testament in bulk,

and has one hundred and fourteen chapters, each bearing some fanciful title. The book has no chronological order and its jumbled verses are thrown together piecemeal—fact and fancy, laws and legends, prayers and imprecations. Without a commentary it is unintelligible, even to Moslems." ("The Moslem World," p. 62.) The Koran has many historical errors; it contains monstrous fables; it teaches a false cosmogony; it is full of superstitions; it perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women, and it petrifies social life.

As to the Moslem faith in prophets, it is enough to say that it teaches that there are 124,000 prophets and 315 apostles. Of these six are especially noted: Adam, the Chosen of God; Noah, the Preacher of God; Abraham, the Friend of God; Moses, the Spokesman of God; Jesus, the Word of God, and Mohammed, the Apostle of God. Above all, however, Mohammed is loved and reverenced, and the description of the others, especially that of Jesus Christ, is too often a sad caricature of the truth and amounts to blasphemy.

Mohammedans believe in a literal resurrection of the body and an everlasting life of physical joys or tortures. Paradise is a scene of sexual delights and bodily gratifications, while Gehenna or Hell is the deprivation of all these, with the addition of indescribable physical torments.

The article on Predestination is the only philosophy of Islam, and a most fertile creed in its effects on everyday life. God wills both good and evil, and there is no escaping from the caprice of His decree.

Religion is *Islam,* that is, resignation. Fatalism has paralyzed progress. As says Canon Sell: "It is this dark fatalism which, whatever the Koran may teach on the subject, is the ruling principle in all Moslem countries. It is this which makes all Mohammedan nations decay."

THE DUTIES OF ISLAM

The five religious duties of Moslems are Confession, Prayer, Fasting, Almsgiving, and Pilgrimage. Confession is the repetition of the creed, "There is no god but God; Mohammed is the apostle of God." It intermingles with every affair of life and soon comes to be like the "tale, . . . full of sound and fury, signifying nothing." Prayer to the Moslem is a very different thing from the idea of Christian prayer. The one who prays must be prepared for it by legal purification, washing with water or sand, and must face toward the sacred shrine of Mecca. The prayers, for the most part, are the repetition of phrases and short chapters from the Koran, and the whole tends to degenerate into formalism and vain repetitions. How could it be otherwise when a pious Moslem must repeat the same form of prayer five times a day?

The month of fasting, or Ramazan, may have been borrowed from the Christian Lent. It is more of a fast in name than in deed, for though no drop of water or morsel of food may be taken during the daylight hours, an abundant recompense is made for this self-denial in the feasting, which sometimes lasts throughout the night. Almsgiving is generally observed by pious Mohammedans, but instead of the

tithe of the Jews or the free liberality of the Christians, about one-fortieth of the total income is the usual rate of the *"Zakat."*

The Pilgrimage to Mecca is one of the strongest bonds of union in the whole system of Mohammedanism. It cements the fellowship of Moslems of all nations and turns every pilgrim into a fanatical missionary of his creed. This pilgrimage is incumbent on every free Moslem, male or female, who is of age and can afford it. Many, however, unwilling to undergo the hardship of the journey, engage a substitute and thus purchase the merit for themselves. Arriving at Mecca, the ceremonies in which the pilgrim engages are of the most puerile character. The whole pilgrimage, as some Moslems confess, is a fragment of incomprehensible heathenism taken up undigested into Islam.

A fact to be noted in the study of Mohammedanism is that it is the fourth in point of numbers among the great religions of the earth, and also that with the single exception of Christianity it is the most widespread of any of the faiths of mankind. The lands which it occupies "stretch across two continents and out into the islands of the sea like a vast horn or crescent. The horn's tip end is far out in the South Sea Islands, among the Moros in the Philippines and in the Dutch East Indies, where in Java alone there are 30,000,000 Mohammedans. Thence it curves through British Malaysia where there are some 2,000,000, past China where there are, it is estimated, not fewer than 10,000,000, to India where are gathered 67,000,000, the largest number under any one rule. Then come Afghanis-

tan, exclusively Mohammedan, unknown numbers in Central Asia, part of Russia, Persia, Mesopotamia, Asia Minor, European Turkey, Syria, Palestine, Arabia,—solidly Moslem,—Egypt, Libya, Tunis, Algeria, Morocco, until the great open end of the horn stretches westward from the Sudan across Africa, steadily engulfing the northernmost negro tribes." ("The Kingdom and the Nations." North.)

The total population of this great Moslem world, according to a carefully prepared estimate made for *'The Moslem World,'* is 201,296,696. Of these 90,478,111 are under British rule or protection and 76,596,299 under other Western or Christian governments. This leaves only 34,222,366 Mohammedans not under Western governments, and of this number only 13,278,800 are under the Caliphate in the Ottoman Empire.*

With these facts in mind, it does not seem so strange that from the Crusades of the Eleventh Century to the World War of the Twentieth Century the "Mohammedan problem" has projected itself into every question which has arisen concerning the political, social or religious welfare of vast numbers of the inhabitants of Asia, Africa, Southern Europe and the islands of the sea.

It must not, however, be thought that all Mohammedans, nor even all Arabian Mohammedans, are strictly orthodox. Indeed it would seem as if all Islam were "predestinated" to be divided into many sects, as even the Prophet himself once declared,

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* With the constantly changing conditions in the Near East the accuracy of these figures cannot be guaranteed. They may, however, be considered as proportionately and approximately correct.

"Verily it will happen to my people even as it did unto the Children of Israel. The Children of Israel were divided into 72 sects and my people will be divided into 73. Every one of these sects will go to hell except one sect."

As a matter of fact, the number of Moslem sects has far exceeded the prediction of Mohammed, for they are more in number and variety than those of the Christian religion. Several of the sects, especially the orthodox Sunnis, arrogate to themselves the title of Majiyah, or "those who are being saved." Most of them agree with the dictum of the Prophet that there is no salvation for heretics: while for rancor, bitterness, hatred and bloodshed, the sad divisions of Christendom are far outmatched by the history of the sects in Islam. Sheikh Abd ul Kader says there are no less than 150 sects in Islam, of which we can here name but a few of the leading divisions—the Sunnis, the Shiahs, the Sufis, and the reform movement of the Wahhabis.

THE SUNNIS

The Sunnis far outnumber all others today and have been most influential in the history of Islam. As the name implies (*Sunna*=tradition) they are the followers of tradition and the foe of all innovation. To them the Koran is the Procrustean bed for the human intellect. Everything is measured by it and by orthodox tradition. They have four orthodox schools of theology founded by the four great doctors, Abu Hanifa, Ibn Malik, As Shafi and Ibn Hanbal. These doctors and the sects they have founded agree

in the faith and practice of Islam as outlined above, but differ in the interpretation of ceremonial laws and are more or less rigid. Generally speaking, Central Asia, Northern India and the Turks everywhere are Hanifite; lower Egypt, southern India and the Malay archipelago are Shafite; upper Egypt and North Africa are Malikite; while the sect of Hanbalites exists only in Central and Eastern Arabia.

THE SHIAHS

The members of the Shiah sect are partizans of the house of Ali (the son-in-law of Mohammed) and assert that he should have been the first of the Caliphs after Mohammed's death. The chief point of difference between the Sunnis and the Shiahs, however, is the doctrine of the Imamate. This consists in the belief that the "light of Mohammed" (viz., his spiritual wisdom and power) descended to Ali and from him passed to the true Imams or religious leaders. The Imam is the successor of the Prophet: he is free from all sin and his authority is infallible. There have been twelve regular Imams according to Shiah belief, the last of whom is supposed to be still alive though hidden from mortal view. He is the Mahdi or expected Guide "who will fill the earth with justice even though it be covered with tyranny." This expected Mahdi has always been the hope of Mohammedan fanaticism and faith. It would seem as if this dogma might to some extent reconcile the thoughtful Shiah to the Christian doctrine of the incarnation and mediation of Jesus Christ and to the acceptance of His office

as the perfect revealer of God's will and our Guide in life; but it is not so. The Shiah looks upon the ceremonial and moral law as restrictions imposed upon us by the Almighty, and the advent of the Mahdi is the good time when all such restrictions shall be removed and the utmost freedom shall be allowed. Thus the moral sense in many of these people is deadened to an extent which we can hardly credit.

THE SUFIS

Sufiism is a system of mysticism which arose as a protest against the barren formalism of the ritual and the deadness of the doctrine of orthodox Islam. In its earlier days it taught and practiced the virtue of spending one's time in worship and in fleeing the pleasures of the world. Its later development was pantheistic and speculative rather than ascetic in character. Among the leading points of doctrine are that God alone exists, that there is no real distinction between good and evil, that man has no real free-will and that the chief duty, while in the body, is to meditate on God's unity and His attributes and so to progress in the journey of life.

The Dervish orders are the direct result of Sufiism. They are one of the most powerful factors in present day Islam although they are not in favor with orthodox Moslems. All of them are absolutely obedient to the spiritual leaders or Sheikhs and the various orders are bound together by secret oaths and symbols after the manner of Free Masonry. There are 32 orders of Dervishes founded by various leaders. Their influence is widespread and is every-

where opposed to Christianity and Christian government.

THE WAHHABIS

The Wahhabis, who are today the most influential sect of Islam in Arabia, arose in the early part of the 18th century. The founder and first leader was Mohammed Bin Abd ul Wahhab (born 1691), who was discouraged at the corruptions of the "orthodox" Mohammedans and made an honest attempt to reform or renew Islam on radical lines. He tried to distinguish between the essential elements of Islam and its later additions, some of which seemed to savor of gross idolatry and worldliness. What most offended his rigid monotheism was the almost universal visitation of shrines, invocations of saints and the honor paid at the tomb of Mohammed. These and other departures from the rigid doctrine and practice of Mohammed and his earlier successors were indications to Abd ul Wahhab of the great need of reform. Therefore he not only preached reform but proclaimed himself the leader of a new *Jihad,* or crusade or religious war. His teaching was based on the Koran and early traditions; his sword was found in the deserts of Arabia and his followers fought as did the followers of the Prophet to destroy all infidels. At first the successes of the Wahhabis, like those of early Islam, were notable. They held the holy cities (Mecca and Medina) and nearly all Arabia except Yemen under their sway, and threatened to subdue even Mesopotamia and Syria. Their power over the coastal territory was, however, reduced by Egyptian

forces acting for the Turkish government (1812-15) but they retained their hold on Central Arabia and are still a powerful force both political and religious. Their attempted spiritual reform of Islam has, however, almost entirely failed.

FRUITS OF ISLAM

To sum it all up: what then are the principles of Islam as governing civilization, leaving aside the question as to how far the civilization lives up to its principles? "They are roughly—the absolute power of the Caliph, successor to Mohammed, i.e., despotism without representative government; the complete absence of freedom; permanent slavery tempered by kindness; polygamy and concubinage and the system of the harem or veil, tempered again by kindness to the women who have, however, no rights; temperance; a repudiation of theft, falsehood, murder and adultery by those who, however, practise all these sins without restraint; the world-brotherhood of Moslems; propaganda by the sword; and the Jihad, or holy war, for the extermination of the infidel. If such a system is Islam and if it is incapable of reform then civilization under Islam must be evil in itself and can have no principle of recovery or progress within itself." ("Riddle of the Near East," Basil Matthews, p. 110.)

But if their religion at its best can do so little for the Moslems, how about the cultivation of the mind? What part does this play in the regeneration of the Moslem world? "One would think that a religion which almost worships its sacred book and was once

mistress of science and literature would in its onward sweep have enlightened the nations. But facts are stubborn things. Careful investigations show that 75% to 100% of the Moslems in Africa are unable to read or write. In Tripoli, 90% are illiterate; in Egypt, 88%; in Algiers over 90%. In Arabia there has been scant intellectual progress since the 'Time of Ignorance' before Mohammed when the tribes used to gather at Okad to compete in poetry and eloquence. The Bedawin are almost all illiterate and in spite of the Wahhabi revival and the attempts of the Turkish officials to open schools, there is little that deserves the name of education even in the large towns of Arabia. The youths learn to read the Koran not that they may understand its meaning but to drone it out professionally at funerals and feasts at so many chapters for so many shekels. Modern science and history are not even mentioned, much less taught, even in the high schools of Mecca. Grammar, prosody, calligraphy, Arabian history and the first elements of arithmetic, but chiefly the Koran with its commentaries and traditions form the curriculum of the Mohammedan 'college'. Even the great 'University' of Al Azhar at Cairo with its 12,000 pupils is but little in advance of other institutions and its emphasis on tradition and routine is little calculated to properly awaken or develop the intellectual nature of its pupils. If these things are true concerning the 'higher' education of Arabia, what encouraging word can be spoken of the intellectual condition of the masses of the people?

"Yet the Arabian mind is now stirring and its leaders are becoming more and more convinced that

PRAYER AT A TOMB

in the education of the people alone is to be found the means to emancipate them from the degradation of mind and life into which so many of them have fallen. May they also learn the greatest of all lessons, that Christ and He only can cause the light of truth, of righteousness and of prosperity to 'shine out of darkness.' " ("Islam," Zwemer, pp. 176-178.)

Chapter IV.

EARLY CONTACT WITH CHRISTIANITY

Geographically situated in the heart of the "Near East" and with many points of contact with Palestine, Asia Minor and Africa, the early homes of Christianity, it is not strange that from the earliest times the people of Arabia were touched by the influence of that faith.

PAUL IN ARABIA

The first representative of the Christian religion to enter Arabia of whom we know with any certainty was the Apostle Paul, who himself tells us (Gal. 1:16-18) that immediately after his conversion on the Damascus road "I went into Arabia." Canon Farrar, in his "Life of St. Paul," reasons with his usual fullness and clearness of argument, that the scene of this retirement was the Sinaitic peninsula and that it lasted the greater part of three years. This period was no doubt largely devoted by Paul to meditation on the truths which were revealed to him and to spiritual preparation for the great work of the statement and defense of Christian doctrine, in which the remainder of his life was to be spent. But it is also highly probable, indeed it is practically certain, that one who had the nature of Paul and who had passed through the wonderful

experiences which marked his conversion, spent some, perhaps much, of his time in "preaching Christ among the heathen," thus becoming the first missionary of Christianity to the Arabians.

EARLY CENTURIES

We must remember, however, that St. Paul's stay in Arabia was more than 600 years before the false Prophet appeared, and he therefore preached Christianity not to Mohammedans, for there were then none such in the world, but to the heathen tribes either of the more settled country of Southern Syria or of the Bedawin, who then as now roved over the sands and rocks of Arabia Petraea and the adjacent country. The records of the earliest successors of this Apostolic ministry are few and uncertain. However, we do know that Christianity early penetrated to the people of North Arabia and made rapid and considerable progress among them, for the Bishop of Bostra in northwestern Arabia, with five other Arabian Bishops, is mentioned as being present at the Council of Nicaea (A. D. 325). In southwestern Arabia (Yemen) Christianity was more firmly established and became a strong political power which endured for nearly 200 years, but was brought to a close by the great "Battle of the Elephant" in 568 A.D. when the Christian hosts of Yemen were defeated by the tribes of the Koreish, fighting in defence of their sacred city of Mecca and the "Black Stone," a meteorite which was once a heathen idol but is now the sacred stone of Islam. This battle, which marked the beginning of the

swift decay of Christianity in Arabia, is celebrated in the Koran by the chapter called "The Elephant."

However, speaking in general of Christian missions to Moslems, we are forced to acknowledge that in the earlier centuries the Christian Church paid but little heed to the work of preaching the Gospel to the followers of Mohammed. Conquering so many nominally Christian peoples by force of arms, the faith of the Crescent flourished side by side with that of the Cross in the large area adjacent to the eastern and southern shores of the Mediterranean sea, until its virus had poisoned the faith and life of the Christian churches and had gradually conformed the Christian world of Asia Minor, Syria, Mesopotamia, Arabia, North Africa, and other lands to the will of the Prophet. The Crusades (A. D. 1025-1275), though they brought together Christian and Saracen in a mutual knowledge before unknown, were not an attempt to preach the Gospel of love but the gospel of force to the Moslems and so failed of their purpose and instead of lowering or lessening "the middle wall of partition" between them builded it higher and stronger than ever before. There were but very few Christians during the first thousand years of the existence of Mohammedanism who cared or dared to lift their voices in the effort to show the falsity of a philosophy and a creed that denied the worth and power of Jesus Christ. John of Damascus (754), Peter the Venerable (1157) and Francis d'Assisi (1226) were among the few who endeavored by book or speech to preach the faith of the Prophet of Nazareth to the people of the Prophet of Mecca.

RAYMOND LULL

But most notable of all was Raymond Lull (A. D. 1235-1315) who forsook a life of sensuous pleasure at the Court of the King of Aragon in Spain, to devote his fortune and his labors to the service of Christ in the conversion of Moslems. The following interesting account is given of him by Thomas Smith in "Mediaeval Missions": "Take him for all in all, Raymond Lull was one of the most remarkable men that ever lived; a man pervaded with one idea, that of the conversion of the Mohammedans, but with an endless diversity of contrivances for the realization of that idea"; a man "who wrote more books than almost any man would be able in a lifetime to transcribe; a man who with the sentence of death passed upon him in his 56th year and again in his 70th and in each case only commuted for such torments as only Mohammedan fanaticism could inflict, yet continued his work of writing and preaching and travelling till he reached fourscore years: the only man from the days of Mohammed until quite recent times who ever succeeded in converting to the faith of the Gospel any considerable number of Mohammedans residing in a country under Mohammedan government." His method was that of philosophic reasoning to show the supremeness of the Christian faith over that of the Moslem. His mistake was in his failure to realize that the conviction of the mind does not necessarily effect the conversion of the heart. And yet no more outstanding figure has appeared among the missionaries of the Christian Church. "Neander does not hesi-

tate to compare him to Anselm, whom he resembled in possessing the threefold talents uncommon among men and so seldom found in one character—a powerful intellect, a loving heart and efficiency in practical things. If we acknowledge that Lull possessed these three divine gifts we at once place him at the front as the true type of what a missionary to Moslems should be today, and so he whom Hefferlich calls 'the most remarkable figure of the Middle Ages' 'being dead yet speaketh.'

"But when that 'remarkable figure' so full of love and faith and mental power fell, as did the martyr Stephen, beneath a shower of stones hurled at him by a fanatical Moslem mob on the shores of the Mediterranean Sea, near Bugia in Tunis, North Africa, the voice of the Christian testimony against the errors of Islam was stilled for many centuries. For 500 years thereafter no human voice publicly proclaimed Christ to the Mohammedans." ("Raymond Lull." Zwemer.)

This silence was not broken until the saintly Henry Martyn stepped on Arabian soil at Muscat (A. D. 1811). He stayed there but a short time but his Arabic version of the New Testament, translated by the help of a converted Arab named Sabat, was one means of reintroducing the knowledge of Christianity into the Peninsula. Though most of his direct missionary work was done in India and Persia, his brief visit to Arabia and his enthusiasm concerning its people aroused once more an interest in the evangelization of the Arabian people which has continued to grow from his day to this.

MODERN CONTACTS

Among other names of those who in these earlier days attempted to touch Arabia with the word of God, Dr. Zwemer mentions those of the Plymouth Brother, Anthony N. Graves, a dentist of Exeter (England) who, taking the commands of Christ literally, sold all that he had and in the spirit of Martyn began in 1829 his remarkable attempt at mission work in Baghdad. In 1843 Dr. John Wilson of Bombay sent Bible colporteurs once and again to Aden and up the Persian Gulf. In 1878 the British and Foreign Bible Society sent Anton Gibrail from Bombay to Baghdad on a colporteur journey about the same time Mr. James Watt visited Persia and Baghdad and, with the help of the Rev. Robert Bruce, a missionary of the Church Missionary Society, Bible work was opened in Baghdad in 1880. In 1886 the British and Foreign Bible Society opened a Bible depository in Aden and colporteurs of this Society from Egypt and from Aden have once and again visited the Arabian Red Sea ports and penetrated to Sanaa, the capital of Yemen.

GENERAL HAIG

"About 1880, a Christian officer of the British Army, Major General F. T. Haig, began to take a deep and active interest in missions to Arabia and made an extensive journey all around the coast of Arabia and into the interior of Yemen. His articles pleading for the occupation of the Peninsula reached Keith Falconer and finally decided his choice of a

particular field in the whole Mohammedan world to which his thoughts were already turned. It was also the experience and counsel of General Haig that helped to determine the final location as well as the preliminary explorations of the American missionaries of the Arabian Mission in 1890-92. His reports are even today the best condensed statements of the needs and opportunities of the long-neglected Peninsula, while his accounts of the problems to be met and the right sort of men to meet them will always remain invaluable till the evangelization of Arabia is an accomplished fact." (From "Arabia, Cradle of Islam," p. 322.)

It remains but to mention, among these earlier pioneers, two great missionaries to Moslems whose example and experience and wisdom did much to direct and inspire the faith of those who planted on the rocky shores of East Arabia the work that after many years is bearing fruit upon the sterile soil of Arabia to the glory of God and the spiritual refreshing of the misguided followers of the Prophet of Mecca.

BISHOP FRENCH

Bishop Thomas Valpy French was a most devoted and highly educated missionary of the Church Missionary Society (Church of England) whose fruitful labors were largely spent in the cause of Christian education in India. He was called by the natives the "Seven Tongued Man" because he could preach in six languages besides the English, five being Indian dialects and one the Arabic. Besides these he could use the Latin, Greek, Hebrew, Sanskrit

and German languages, thus giving him the mastery of eleven languages and making him almost if not quite the linguistic equal of his famous predecessor in the India mission field—William Carey. Bishop French was always deeply interested in the conversion of the Moslems. While still in India he learned Arabic and worked among Mohammedans as he could, even engaging in discussions with their learned men. But as time wore on and especially after the death of Keith Falconer, and inspired by an appeal from Mackay of Uganda for Arabia, Dr. French's desire to enter upon distinctive work for the Arabs became so intense that after forty years of missionary service and at the age of nearly sixty-six he resigned his bishopric and his work in India and almost alone set out on an attempt to explore the east coast of Arabia, intending to press on into the interior and there establish a permanent mission at some suitable point. On his journey down the Red Sea he met with the two pioneer missionaries of the American Arabian Mission, the Rev. Samuel M. Zwemer, and the Rev. James Cantine, who were then seeking a location for the first permanent work of the mission, and his intense sympathy and rich experience were of incalculable value to these young men who had been led by God to undertake work similar to that in which he himself was engaged.

This providential meeting with the young American missionaries seemed as but an opportunity for the aged Bishop to hand over the flag of the Christian advance to his young brothers in the faith, for in less than four months after this meeting on the Red Sea, while on his way from Muscat to Birkah

in an open boat, Bishop French was smitten with a sunstroke on April 14, 1891, and passed away at Muscat without regaining consciousness.

In a poem written in his memory by Archdeacon A. E. Moule these verses occur, which aptly epitomize much of the aged missionary's life and work:

"Where Muscat fronts the Orient sun
'Twixt heaving sea and rocky steep,
His work of mercy scarce begun,
A saintly soul has fallen asleep:
Who comes to lift the Cross instead?
Who takes the standard from the dead?

"Where under India's glowing sky
Agra the proud, and strong Lahore
Lift roof and gleaming dome on high
His 'seven toned' tongue is heard no more:
Who comes to sound alarm instead?
Who takes the clarion from the dead?

"Where white camps mark the Afghan's bound,
From Indus to Suleiman's range,
Through many a gorge and upland sound
Tidings of joy divinely strange:
But there they miss *his* eager tread;
Who comes to toil then for the dead?

. . . . . .

"O Eastern-lover from the West!
Thou hast outsoared these prisoning bars;
Thy memory on Thy Master's breast,
Uplifts us like the beckoning stars,
We follow now as thou hast led;
Baptize us, Saviour, for the dead!"

KEITH FALCONER

The real pioneer, however, in the history of modern missions to Arabia is Ion Keith Falconer, because the work which he established at Aden sounded the first note of systematic and permanent advance in the march of the messengers of glad tidings to the children of Ishmael. The following account of his work is taken from Dr. James L. Barton's succinct statement in his "Christian Approach to Islam":—Ion Grant Neville Keith Falconer, the third son of the Earl of Kintore, was born in Edinburgh July 5, 1856. He was reared by a God-fearing mother and having accepted Christ with an unquestioning faith, by a series of events, he came to be interested in the Mohammedan world and its conversion. In 1874 he became an undergraduate in Cambridge University and a student of Trinity College. His special study was mathematics, but he also gained distinction in Greek, Church History, Divinity and Hebrew, in which language he was able to compose with accuracy and elegance. After his graduation he settled down in residence at Cambridge and took up the study of Syriac and Arabic.

In 1875 Keith Falconer came into contact with Dwight L. Moody who was then on a visit to England in an evangelistic campaign, and in Mr. Moody's meetings at Oxford he made his first attempt to speak in public, and thus began his participation in aggressive Christian work. He followed with deep interest the news of General Gordon's expedition for the relief of Khartum and when he learned of the treachery of the Moslems

and the bloody death of Gordon he received a mighty impulse to give his life for Christianizing the Moslems. After a visit to Leipzig, he went to Egypt, making his home at Assiut on the Nile for a more thorough study of the Arabic language. Later he returned to England and after further studies and participation in special evangelistic work he turned his attention toward Aden at the southwestern extremity of Arabia. Here he proposed to devote himself to presenting the Gospel of Jesus Christ through the Arabic language to the Arabs of Arabia. His zeal burned high and his faith was strong as he took up his work at Sheikh Othman, a little native village about eight miles inland from Aden, in 1885. There was here a special opening for a medical mission which he regarded as one of the most valuable means of approach to Moslems and which has indeed proved to be such, not only in the case of the Aden Mission but in all other similar work in Arabia. He had hitherto been working without being attached to any missionary society, but feeling that such an attachment would help him he applied for and received his appointment as a missionary of the Committee of the Free Church of Scotland. Returning to Scotland, he appealed for the equipment of a hospital and medical work, and made an impassioned plea before the Free Church General Assembly for taking up missionary work among Mohammedans. He returned again to his beloved work in Arabia, but in just six months after he left England full of hope and joyous anticipation, he was seized with the last attack of a succession of malarial fevers and passed away on May 10, 1887.

Keith Falconer did not live long, but he lived long enough to do what he had purposed—"to call attention to Arabia." The workman fell but the work did not cease. The Free Church asked for one volunteer to step into his place, and thirteen of the graduating class of New College (Cambridge) responded. By the story of Keith Falconer's life ten thousand lives have been spiritually quickened to think of the foreign field and its claims. He "being dead yet speaketh" and will continue to speak until Arabia is evangelized. Every future missionary to Arabia and every friend of missions who reads Falconer's life will approve the appropriateness of the simple inscription on his grave at Aden:

TO
THE DEAR MEMORY OF
THE HON. ION KEITH FALCONER
THIRD SON OF
THE EARL AND COUNTESS OF KINTORE
WHO ENTERED INTO REST
AT SHEIKH OTHMAN—MAY 11, 1887
AGED 30 YEARS

"If any man serve Me, let him follow Me: and where I am there shall also My servant be: if any man serve Me him will My Father honor."

We are now ready to take up more definitely the history of the origin, the life and the work of the American Arabian Mission.

PART TWO

THE HISTORY

THE PIONEERS

Dr. Lansing in the middle, Dr. Cantine on the left and Dr. Zwemer on the right

HERTZOG HALL IN 1889

Chapter V.

THE PIONEERS

1889-1893

It is said that the Foreign Mission enterprise of the American Protestant Church "was born under a haystack"; and it might be said, with equal truth, that the American Arabian Mission was born in old "Hertzog Hall," the dormitory building of the Theological Seminary of the Reformed (Dutch) Church in America at New Brunswick, N. J. Its inspiration was of God working on the minds and hearts of three young students in that Seminary and moving them to a special and deep interest for the evangelization of the Mohammedan world.

The older of these young men, James Cantine, a member of the Seminary class of 1889, was a graduate of Union College and received there his training as a civil engineer, which profession he had relinquished for the purpose of preparing himself for the Christian ministry. The second student, Samuel M. Zwemer, of the class of 1890, was enthused with the foreign missionary spirit from his earlier years, and Philip T. Phelps, a classmate of Cantine, made the third in the little group that read and talked and prayed over this great project of a spiritual crusade against Islam in Arabia, its innermost citadel, wherein it had reigned with undisputed

sway since the days of "The Prophet." This desire was largely implanted and fostered by the Rev. Dr. John G. Lansing, Professor of the Old Testament Language and Exegesis in the Seminary, who, perceiving the zeal of these young men, inspired them to consider and finally to decide upon a work which to all human vision was as difficult and as hopeless a task as that presented by any mission field in the world. These three students, Cantine, Phelps and Zwemer, met for a few times and then styled the little group "The Wheel," calling themselves "the Spokes" and Dr. Lansing "the Hub." One of them, probably the methodical Cantine, kept a brief diary of these earlier days from which it would seem that the first consultation regarding this project was held on October 31, 1888, that Dr. Lansing met with "the Wheel" several times during November and the following January until on February 11, 1889, in Phelps' room at Hertzog Hall, "The Wheel" decided to make a formal application to the Board of Foreign Missions of the Reformed Church in America to be sent out as missionaries to "some Arabic-speaking country—Arabia, the upper Nile or any other field that shall be deemed most advantageous." The object of the proposed mission work was to be "especially in behalf of Moslems or slaves." Then and there in reality was born "The Arabian Mission."

On May 23rd the first "Plan" was written out and a week later it was presented by Professor Lansing, Mr. Cantine and Mr. Zwemer to the Board of Foreign Missions by whom it was referred to the General Synod. So disheartening, however, did this

project seem that many friends of the young volunteers earnestly endeavored to dissuade them from embarking on such a forlorn hope, pointing out to them the difficulties of the undertaking, their ignorance of the conditions and hindrances to be found on the field, and the fact that for hundreds of years the Christian Church had not attempted any work in all that great region because of its inaccessibility and the almost hopeless task of attempting to subordinate the Crescent to the Cross. But Dr. Lansing, himself a missionary's son, born at Damascus, Syria, and passing his early life in Egypt, was well acquainted with the characteristics and needs of the Arab Moslem, and his advice and enthusiasm held fast these three students until by prayer and study and a growing knowledge of the Arabic language, in which they were instructed by Dr. Lansing, the determination became irrevocably settled to go far hence to this "land long since neglected" and, in the heart of their holy land, to confront the Arab with the Gospel.

APPEAL TO GENERAL SYNOD

The plan for the new mission, as has been already stated, was submitted to the Board on June 3, 1889, and by them referred to the General Synod. It was presented to the Synod, convened at Catskill, N. Y., on June 11th, by Dr. Lansing in an earnest plea, characterized long afterward by Professor Searle as one "never to be forgotten by those who heard it." But the Board was sorely hampered by a debt of $35,000 and the utmost that the Synod

could do in justice to the mission work already established was to resolve, "That the whole matter relating to the mission, proposed by Professor Lansing and the students associated with him, be remitted to the Board of Foreign Missions with the instruction carefully to consider the whole question and, should the Board see their way clear, that they be authorized to inaugurate the mission proposed."

However, after the "careful consideration" to which they had been commended, the Board resolved on June 26, 1889, "That while the Board is greatly interested in the proposition to engage in mission work among the Arabic-speaking peoples, the work in which the Board is already engaged is so great and so constantly growing, and the financial condition of the Board is such (its debt at this time being $35,000) that the Board feels constrained to decline to assume any responsibility in the matter."

This being the culmination of several attempts to induce the Reformed Church to undertake this new work, it was seen by its proposers and their friends that the movement must be inaugurated, if at all, as an independent mission—the hope, however, being still cherished (which was later realized) that the Reformed Church would take up this enterprise of faith. Accordingly the three students, Cantine, Zwemer and Phelps, met with Professor Lansing at Pine Hill Cottage in the Catskills and considered a plan for beginning the work. At a later meeting of these friends at Mr. Cantine's home in Stone Ridge, N. Y. (August, 1889), the Plan was rewritten and signed by Professor Lansing, Mr. Cantine and Mr. Zwemer, Mr. Phelps feeling that he could not, at

that time, take this step. This plan was brief and simple but eminently practicable and is worthy of preservation. It was as follows:

Plan of the Arabian Mission

We, the undersigned, desiring to engage in pioneer mission work in some Arabic-speaking country and especially in behalf of Moslems and slaves, do at the outset recognize the following facts:

1. The great need and encouragement for this work at the present time.

2. The non-existence of such mission work under the supervision of our Board of Foreign Missions at the present time.

3. The fact that little has been done in the channels indicated.

4. The inability of our Board to inaugurate work under its present status.

Therefore that the object may be realized we agree to the following propositions:

1. This missionary movement shall be known as the Arabian Mission.

2. The field, so far as at present it is possible to be determined, shall be Arabia or adjacent coast of Africa.

3. Selected by and associated with the undersigned shall be a Committee of Advice, composed of four contributors, to assist in advancing the interests of this Mission.

4. In view of the fact that this Mission is of necessity undenominational in its personnel and work, contributions are solicited from any and all to whom this may come without reference to denominational adherence.

5. The amount required to carry on the work of this Mission will be the sum necessary to meet the equipment and working expenses of the individuals approved of and sent to engage in the work of this Mission. No debt shall be incurred and no salaries be paid to other than missionaries.

6. It is desired that the amount subscribed shall not interfere with the individuals' regular denominational contributions to Foreign Missions.

7. Of the undersigned the first party shall be Treasurer and have general oversight of the interests of the mission at home and as such shall render an annual statement; while the missionaries in the field shall have the direction of those interests abroad.

JOHN G. LANSING,
JAMES CANTINE,
SAMUEL M. ZWEMER.

It was also at this time and place that the motto of the Mission was adopted: "Oh that Ishmael might live before Thee" (Gen. 17:18) and that Dr. Lansing composed the "Marseillaise," as it may be called, of the new Mission in the stirring words of the Arabian Mission hymn, "Arabia the Loved":

I.

"There's a land long since neglected,
  There's a people still rejected,
But of truth and grace elected,
  In His love for them.

II.

Softer than their night wind's fleeting,
  Richer than their starry tenting,
Stronger than their sands protecting,
  Is His love for them.

III.

To the host of Islam's leading,
  For the slave in bondage bleeding,
To the desert dweller pleading,
  Bring His love to them.

IV.

Through the promise on God's pages,
Through His work in history's stages,
Through the Cross that crowns the ages,
Show His love to them.

V.

With the prayer that still availeth,
With the power that prevaileth,
With the love that never faileth,
Tell His love to them.

VI.

Till the desert's sons now aliens,
Till its tribes and their dominions,
Till Arabia's raptured millions,
Praise His love of them."

The new project, however, was not without earnest friends in the Reformed Church. The first public reference to it appeared in "The Christian Intelligencer" of June 26, 1889, wherein we read, "Should God raise up givers as He has the men ready to undertake the work it may yet be that a fourth mission field will open before us in this proposed extension of the kingdom into Africa." And a veteran minister of our Church, the Rev. J. A. Davis, formerly of the Amoy Mission, urges the acceptance of the new work saying, "These men do not ask for money. They ask for acceptance as a Mission of our Church. They will see about the money. They will get it and mostly from our Church anyhow: although it will not go through the

Board. . . . And so I would say, Accept the men. Accept the Mission. Send the men to the Church to get their money and while they appeal for that they will not forget the debt."

The final determination having now been taken, it remained only to begin active mission work. There was, however, this essential difference between the Mission to Arabia and those to many other unevangelized lands, in that the land and the peoples to which these young men proposed to go with the Gospel message, was practically an unexplored land and an unknown people. In all that great peninsula there were but few places where European influence had as yet obtained even a foothold, and at but two points, Aden and Baghdad, had there been any attempt made to do definite missionary work.

CANTINE AT BEIRUT

It was necessary therefore that a certain amount of time should be given to the study of the conditions and the selection of a proper site for future operations before any positive work could be attempted. Accordingly James Cantine, the first signer of the Plan, received ordination from the Classis of Kingston on October 1, 1889, and sailed for Syria on October 16th of the same year. Arriving at Beirut, Syria, he was most graciously received by Dr. H. H. Jessup and the other brethren of the American Presbyterian Mission and continued with them during that winter, studying the language and familiarizing himself with the habits and customs of the people.

HOME CONDITIONS

Meanwhile Dr. Lansing at home threw himself into the work of securing funds for the mission and received many gratifying responses from friends both within the Reformed Church and in other denominations. Of these efforts the Rev. Professor J. P. Searle later wrote, "He (Dr. Lansing) secured money and pledges of annual gifts to such an extent that when the Mission was incorporated, Cantine had been sent to Beirut and maintained there and the money for Zwemer's support was in hand. When I succeeded Dr. Lansing as treasurer the amount that came into my hands exceeded a thousand dollars and the income was so steady and so sure that we were never in debt or near it in those days." "Dr. Lansing," continued Dr. Searle, "in a sense died of his devotion to the Arabian Mission, for his strenuous efforts and his anxiety for it certainly helped to bring on the cerebral disease from which he shortly afterwards died."

It was now, therefore, needful to add somewhat to the powers of the original Committee of Advice, and on January 31, 1891, "The Arabian Mission" was incorporated at the home of Dr. Arthur Ward, of Newark, N. J. The incorporators and trustees were: Mr. Thomas Russell, of Montclair, as President; the Rev. Dr. David Waters, of the North Reformed Church of Newark; Rev. Prof. J. G. Lansing, of New Brunswick; Rev. Adrian Zwemer, of Orange City, Iowa, (the father of Samuel M. and Peter J. Zwemer); Rev. John A. Davis, of the Second Reformed Church, Newark; Rev. Dr. E. T.

Corwin, of Millstone, N. J., and Rev. J. Preston Searle, of Somerville, N. J. Mr. (afterward Professor) Searle was chosen as Secretary and Treasurer without salary and the work began to go forward. The receipt of a legacy from Miss Catharine Crane Halstead, of five thousand dollars, the only legacy and the largest single gift received during the first ten years of the Mission's history, greatly encouraged its friends; while the "syndicate plan"—by which churches, societies or individuals pledged a definite annual gift—provided a sufficient and steady income for the immediate needs of the new enterprise.

On June 28, 1890, the second missionary of the Arabian Mission, Samuel M. Zwemer, sailed to join Mr. Cantine at Beirut, and together these young men visited and consulted with Dr. Lansing, then in Egypt for his health. Their first thought had been to unite their forces with those of the Scotch Free Church at Aden, which had been organized by Ion Keith Falconer only four years earlier (1886) but closer investigation proved that though the Scottish brethren would have welcomed them, there was scarcely room enough for two independent missions, nor was there from that point the access to the interior which was a fixed desire of the new mission, one of whose slogans was, *"Our ultimate object is to occupy the interior of Arabia."*

EXPLORATION

It was necessary, therefore, to explore much of the coast line from Aden east and north along the

shores of the Indian Ocean and the Persian Gulf and to penetrate if possible somewhat into the interior. Accordingly, Mr. Cantine journeyed northward to the country of the Sultan of Lahaj, while Mr. Zwemer sailed along the southern coast in company with Kamil, a young Syrian convert whose subsequent history, though short, was to be such a precious memory to those with whom he had labored. Their explorations, as they may be called, were to no small extent directed by the suggestions of Major General F. T. Haig, whose interest in Christian work among Moslems has already been noted, and who in 1886-1887, at the request of the Church Missionary Society of the Church of England, journeyed to the Red Sea ports, Somali-land in Africa and Southern and Eastern Arabia.

In a very full report of this journey, General Haig describes at some length the geographical, social, commercial and religious conditions of the various towns and tribes which he visited. His observations convinced him, as he says, that "in one degree or another all Arabia is open to the Gospel. It is as much open to it as the world generally was in Apostolic times; that is to say, it is accessible to the evangelist at many different points, at all of which he would find men and women needing salvation, some of whom would receive his message while others would reject it and persecute him." He speaks of the possibility of persecution by the authorities, especially in Turkish Arabia but concludes, "There is no difficulty about preaching the Gospel in Arabia if men can be found to face the consequences. The real difficulty would be the protec-

tion of the converts. Most probably they would be exposed to violence and death. The infant Church might be a martyr church at first like that of Uganda but that would not prevent the spread of the truth in its ultimate triumph." The experience of thirty years has proven the almost prophetic accuracy of these words. Persecution has not followed the missionaries so much as it has their converts and to this day it has been impossible to organize a native Church or to protect the native Christians not only from the reproach but from the violence of those who resent their acceptance of Christianity. But neither of these hindrances has prevented the spread of the truth nor will they prevent its ultimate triumph.

General Haig's suggestions as to possible and profitable situations for permanent missionary work in Arabia were almost as well considered as his general observations. Aden, Sheikh Othman, Dhala, Makalleh, Oman, Bahrain, Nejd, the Sinaitic Peninsula, Jiddah, Hodeida and Sanaa are eleven points that he specially mentions, and of these seven are now more or less fully occupied, showing the keenness of his observation and the accuracy of his judgment. No wonder that his advice was so valuable to the pioneers of the Arabian Mission as they travelled from point to point by sea or by land.

BASRAH OCCUPIED

Finally after much deliberation and prayer it was decided by Mr. Cantine and Mr. Zwemer that Basrah, a city of some 60,000 inhabitants situated on the

Shatt-el-Arab, sixty miles from the Persian Gulf, and accessible to all Northern Arabia, was the best situation for the permanent work of the Mission; and it was there, with the consent of the Trustees at home, that the first station of the Arabian Mission was opened in August, 1891, by the Rev. James Cantine and Rev. Samuel M. Zwemer.

KAMIL ABD EL MESSIA

With these two Americans was associated one of the most useful and admirable characters that has ever been engaged in the work of this Mission—Kamil Abd el Messia. He was a young Syrian whose home was in Beirut and who was of an inquiring disposition and an earnest mind. Having desired to study the French language he went to the Jesuit College in Beirut for about a month and while there was given an Arabic New Testament which he took home and began to read. His father, a very fanatical Moslem, discovered his occupation and burned the book. His friend at the Jesuit College offered him another copy, advising him to tell his father that he was reading it only to write against its teachings, but Kamil refused thus to deceive his father and leaving the College sought the help of Dr. Van Dyck who in turn referred him to Dr. Henry H. Jessup. Under his instruction Kamil progressed rapidly in his knowledge of Christian truth, until he was again discovered by his father reading his Testament and praying and every effort, both by persuasion and threats, was made to dissuade him from his practice. However, he was finally permitted to go to the

American Boarding School for Boys at Suk-el-Gharb, near Beirut, where his new-found faith was strengthened, and where he made the acquaintance of Mr. Cantine, who was also at the School studying Arabic in preparation for his missionary work. Later he also met Mr. Zwemer at the same school and when some months afterward the Americans began their permanent work at Basrah he was the first native Christian whom they asked to assist them. This he did and soon proved himself to be of exceptional value both as a teacher of Arabic and a preacher of the Gospel to the Arabs and others with whom he labored. His work, however, was soon done, for within six months, and after a very short illness of only two days, he passed to his reward June 24, 1892. It was then, and has always been suspected, that his sudden death was not wholly the result of natural illness, as his success as a Christian teacher had made him many enemies among the more fanatical Moslems. The promptness with which he was buried by the Moslems with the rites of their religion in spite of the protest of his fellow missionaries, and the refusal to allow his Christian friends to have any of his effects or to make any examination to ascertain the cause of death was also very suspicious. Be that as it may, in his death the Arabian Mission lost its first native missionary and gained its first Christian martyr. The story of his life, written by Dr. Henry H. Jessup, is a strong and beautiful testimony to Kamil's life and work, of whom Dr. Jessup says: "Kamil's history is a rebuke to an unbelief in God's willingness and power to lead Mohammedans into a hearty acceptance of Christ and His atoning sacri-

fice. I have rarely met a more pure and thoroughly sincere character. From the beginning of our acquaintance in 'our flowery bright Beirut' (as Kamil loved to call his native town) to his last days on the banks of the Tigris he was a model of a humble, cheerful, courteous Christian gentleman." And Mr. Zwemer wrote home concerning his fellow-worker, "Ever since he was here (in Basrah) Kamil has been a faithful and at times a very bold confessor of Christ and the Gospel. Around his dead body were many who witnessed to the purity of his life and motives. He was far above the average of native workers in ability and earnestness and was thoroughly disinterested. His loss to our work will be great."

COLPORTAGE

The chief forms of work which have marked the history of the Arabian Mission from its very beginning have been the distribution of the Scriptures and Christian literature and medical work. The Bible and Colporteur work commenced almost as soon as the missionaries reached the field, one of the first items in the first "Quarterly Report of the Arabian Mission" being this: "Mr. Zwemer went to Baghdad in March to engage a colporteur for Bible work and to purchase a stock of Bibles." And Mr. Cantine says: "Our Bible work naturally divides itself into two parts—that done by our ourselves as the opportunity presents itself and that by regularly employed colporteurs. During the past three months about eighty Bibles or portions of Scripture have been given away or sold in Basrah and vicinity (by the

missionaries themselves). With many of these a few words have perhaps prepared the way for an intelligent and earnest search for the way of life." Later two colporteurs, Salome Anton and Elias Gergis were employed, who travelled from place to place selling the Scriptures or other religious and educational books where permitted to do so and when not thus busied sold such books at their depository or Bible Shop in Basrah. Evangelistic tours also gave an opportunity for Bible distribution, some buying and reading in the quiet of their own homes who would not have done so in a more public manner. Thus the seed both of the spoken and the written word was "sown beside all waters."

The year 1892 also saw the establishment of medical mission work at Basrah. The first appointee was Dr. C. E. Riggs, a man of attractive but eccentric qualities, who presented unexceptionable testimonials as to his personal character, professional skill and evangelical faith. Soon after his arrival at Basrah, however, it became evident that his doctrinal views on essential points, such as the divinity of Christ and other truths were not in accord with those held by evangelical Christians and that in other respects he was not in full sympathy with his fellow workers. It was, therefore, not at all consistent to retain him on the staff of the Mission, and consequently his commission was revoked and he left the Mission in August.

This unfortunate episode, however, had one helpful result in that it demonstrated not only the native need and appreciation of medical aid but conclusively proved that by this means even the most bigoted

and fanatical natives could be brought into contact with the Gospel message. In one month during the short service of Dr. Riggs, 550 patients received treatment and had it been possible to continue the work thus begun the number would have run into thousands for the year. Even the non-medical missionaries with only their unprofessional knowledge of simple remedies and ordinary hygiene were able to render much help to the native Arabs, whose ignorance and superstition as to the treatment of illness or injuries are appalling, and were frequently called to do so during their evangelistic tours. The value of this method of work is therefore none too strongly stated in an early report where it is said, "The one greatest need of the Mission is a Medical Missionary staff. Medical work is the one phase of missionary effort which meets with no opposition, but for which there comes a fervent plea from the people."

During this year the Mission force was also depleted by the loss of Jakoob Johann, a Syrian convert who had been a colporteur and helper in the Mission but who, having gone to Baghdad, was there arrested and put under police surveillance, not being permitted to return to Basrah. His wife, Um Thabit, had been the first native to receive baptism at the hands of our missionaries, and with her husband, and Kamil and the three Americans, participated in the first Arabic celebration of the Lord's Supper ever held in the Arabian Mission. This was on May 1, 1892, and the report records with gratitude, "It was a day long to be remembered in the annals of our Mission."

Another event of importance in this first year of

the full operation of the Arabian Mission was the arrival at Basrah (December, 1892) of the Rev. Peter J. Zwemer, a younger brother of Samuel M. Zwemer, who was destined to be a strong addition to the missionary force during the few years he was spared to the work.

BAHRAIN OCCUPIED

In the fall of this year, the first extended visit was made to Bahrain, a small group of islands half-way down the coast of the Persian Gulf on the East Arabian coast. The Rev. S. M. Zwemer visited the islands December 7, 1892, and remained there during the month. Early in the next year (February, 1893) he again visited them, remaining for about three months and establishing a Bible depot which from the start met with gratifying success. Thus passed the first year, 1892, of the real operation of the Arabian Mission, with intermingled sunshine and shadow but with an ever-growing and grateful apprehension of the fact that an unusual blessing had attended this unusual enterprise—or, as was said in one of the early reports—"In view of the many years of apparently fruitless labor that have been spent in the opening of many other great Missionary enterprises, the results that have so soon set their seal upon the work in Arabia seem to voice themselves in the words, 'What hath God wrought?' "

During 1893, the work of the Mission slowly expanded with many tests and trials of new locations and new plans, some of which proved undesirable, but a few of which produced permanent results. A

new house was acquired by the Mission in Basrah—the first which in any sense might be called Mission property. It was built for the missionaries, modified from native models by the suggestions of Mr. Cantine, and taken under a five years' lease. It was first occupied in August, 1893, and proved a great blessing to the Missionary Staff as it gave them a clean and sanitary place in which to live, and enabled them to concentrate their work in a place more central and better adapted to their needs than any they had before been able to secure. The effect on the health of the missionaries and their helpers and the appearance of permanency which it gave to the Mission, proved of great value and encouraged all interested in the work.

Meanwhile the colporteur and Bible work was extended to neighboring towns and villages outside of Basrah and Bahrain and resulted not only in the sale of many Scriptures and other books, but in the increased knowledge of how to conduct the work and meet the people, which was of great value to future efforts.

All this was not done, of course, without some interference by the Turkish authorities. The tours in Mesopotamia, down the Shatt-el-Arab and up both the Tigris and the Euphrates rivers were thus interrupted; the colporteurs were forced at times to leave certain points where they could have done extended work and in a few instances their stock of books was confiscated and recovered only with difficulty. It is worthy of note that where the British Government had any sort of control over a locality both the persons and the property of the missionaries

and their helpers were much more secure than where this was not the case. Even in these places, however, the opposition of "the Pharisees," as Mr. Zwemer called them, because of their zeal for the formalities of Mohammedan law, was determined, as at Bahrain where Mr. Zwemer was forbidden to sell Scriptures from a house which he had leased for this very purpose, and was later even ordered to leave the Islands, until a formal appeal to the British Resident at Bushire brought a respite from their annoyances. Surely whatever sins political or social may be laid to its charge, it is a fact that a greater degree of religious and intellectual liberty than is possible without it, follows the British flag all around the world. To that emblem and the authority it represents all mankind owe a debt of gratitude for the possibility, humanly speaking, of carrying the Gospel to millions of men, who but for the safeguard of Great Britain's friendliness to religious liberty, could never have been reached.

During 1893 also the work, started late in the previous year by Samuel M. Zwemer at the Bahrain Islands, was continued, establishing this point, which at first was considered as an out-station of Basrah, as a second mission center, where one or the other of the three missionaries was in frequent attendance.

As Mr. Zwemer wrote: "The past year has proved that here, as well as at Basrah, there is a great and open door and that the work will require the presence of at least one missionary during the entire year if possible. A single man who is a qualified medical practitioner and at the same time at heart a missionary would be the ideal worker for these islands. In

the whole island with some 50,000 people there is no doctor, and native quackery is cruel in the extreme. In a place where dentistry is practised by the use of wedges, hammers and tongs and where they fill a hollow tooth with melted lead to ease pain, I have won a score of friends by less painful methods."

EARLY TOURS

It was one of the early declarations of those who founded the Arabian Mission that "If the Arabian Mission is to be true to its name and prosper *it must occupy Arabia,"* and the missionaries were never forgetful of this ultimate purpose. Especially did this purpose of pushing into the interior or less well known parts of the country weigh heavily upon the mind and heart of Samuel M. Zwemer, who may be properly regarded as the "advance agent" or "travelling man" of the Mission through most of its formative years. Consequently after many lesser tours, in October, 1893, he made a twelve-day tour in the province of Hassa, which lies to the west of the Bahrain Islands. Here he visited El Hofhoof, the capital city of the Province, and El Kateef, both large and important places. The change from the arid surroundings of the coast towns greatly impressed him and caused him to write thus: "On the second day at noon we sighted the palm forests that surround Hofhoof and give it as Palgrave says 'the general aspect of a white and yellow onyx, chased in an emerald ring.' At sunset we went on to Menazeleh, a distance of about three miles, through gardens and rushing streams of tepid waters. The next

morning early we again rode through gardens and date orchards half visible in the morning mist. At seven o'clock the mosques and walls of Hofhoof appeared right before us as the sun lifted the veil; it was a beautiful sight." And he adds, "Here I am at the gateway of Nejd. God has answered our prayers and brought me here all safe. Here is a Paradise. Palgrave's descriptions are not at all exaggerated. I had no trouble after I arrived. Much kindness was shown me by the Pasha and no objection, so far, has been made to the sale of books in a quiet way. God be praised! During my short stay all the books and Scriptures I brought with me were sold, even my own Testament; a rebuke to lack of faith in not taking more."

MUSCAT OCCUPIED

It was in 1893 also that the first steps were taken toward establishing a third station in Arabia at Muscat, some 500 miles south of Bahrain on the Gulf of Oman, outside the Persian Gulf. Physically speaking this place is one of the least attractive on all the East Arabian coast, being rocky, sterile and very hot, but it had been previously used by the British and Foreign Bible Society as a center for Bible distribution and being then unoccupied it was visited in the early part of November, 1893, by Rev. Peter J. Zwemer with the purpose of finding out the prospect for mission work there. Later Mr. Zwemer reported, "That Muscat should be occupied as the second sub-station of the Arabian Mission, seems a most natural extension of our work around the coast

GENERAL VIEW OF MUSCAT

of Arabia. Like Basrah and Bahrain it is a steamer port, has regular mails and although excessively hot the climate is healthy and free from the malaria so prevalent elsewhere. The freedom granted to Europeans on account of the peculiar relation of the Sultan's Government to that of Great Britain is an incalculable privilege in a Mohammedan country. The Scriptures may be freely read in public. Open discussion at either of the large city gates in the presence of a European will not be disturbed and instruction when such is desired may be freely given. On the other hand, a mixed population of Arabs, Beloochees, Persians, Africans and Hindu Banians, a large proportion of whom are illiterate, besides the all too prevalent evils of a foreign seaport, render missionary effort peculiarly difficult." Undeterred by these difficulties, however, Mr. Zwemer secured quarters in the main bazaar of the town, where a large sign, in three languages, Arabic, English and Gujerati, invited the passer-by to "pause, purchase and peruse," with considerable result. Muscat is a port of entry with caravan trails converging there from many points in Oman. It is also accessible by sea from many of the coast towns, and Mr. Zwemer made a special trip by a fast sailing boat called a *"Bedden"* along the coast, and as the result of his investigations, reported "My tour proves first, the possibility of thus reaching at least the coast of Oman with the Gospel, and second it shows that in Oman naught opposes the Gospel save Islam itself."

Thus at the close of 1893, in four years from the time of the arrival in Syria of the first missionary to prepare for the Arabian Mission and in a little more

than two years from the actual occupation of the field at Basrah, we find the work of the Mission firmly established in three points on the Persian Gulf, Basrah, Bahrain and Muscat, which still remain after more than thirty years the chief stations or centers of work, thus justifying the careful forethought and the good judgment of those who thus began, with the help of God, the first permanent Christian Mission to the Cradle of Islam which had been undertaken since the days of the False Prophet himself, with the sole exception of the enterprise established but five years earlier by the devoted Keith Falconer on the rocky shores of Aden.

Chapter VI.

POSSESSING THE LAND

1894-1899

ADOPTED BY THE BOARD

The year 1894 was marked by some important developments in the work of the Mission. In June of that year, the General Synod of the Reformed (Dutch) Church directed their Board of Foreign Missions "to open negotiations" with the Arabian Mission, with a view to receiving it under the care of the Board, and in September this transfer was effected. The Mission retained its incorporation, but its Trustees were replaced, so far as necessary, by members of the Foreign Board and it was agreed that the work should come under the jurisdiction of the Board in all the details of its management. This arrangement gave the new Mission a real status as a Mission of the Reformed Church in America but retained the interest and co-operation of the friends outside of the Reformed Church who had taken so considerable a share in its work. From this time on the permanence and stability of the Mission were assured.

In 1894 also a new medical missionary came out to take the place of Dr. Riggs. This was Dr. James T. Wyckoff, who arrived at Basrah in March and for a while busied himself in becoming acquainted with the people, the language and the conditions

likely to have a bearing upon disease. He also visited Bahrain and vicinity and as soon as possible commenced regular dispensary practice and visiting at both stations so far as was possible. But the expectations aroused by his accession to the Mission were soon doomed to disappointment, as after about six months his health failed so seriously as to necessitate his absence from Arabia and very soon compelled his return to America. Thus this most important aid to the work was again suspended, and the relief of injury and disease was confined to the efforts of the Rev. Samuel M. Zwemer, whose experienced, though medically uneducated efforts, were the sole assistance of the many sufferers who appealed for aid to him. No wonder the insistent cry kept going up from the little band of devoted men, "Send us a medical missionary."

In the absence of the medical work the chief medium of reaching the people was the distribution of the Scriptures—both from the Bible Shops, and by the efforts of the colporteurs and the missionaries as they went to and fro among the coast towns and so far as possible the inland districts and villages, though such travel was much restricted because of government opposition and even more by the fanatical attitude of the people, who were but little in contact with foreign visitors. This work was maintained, of course, with vigor in the three main stations of Basrah, Bahrain and Muscat, and in the aggregate several thousands of copies of the Bible, Testaments, Scripture Portions and other religious and educational books were sold or distributed among the people.

It was also heartening to notice the growth in interest among the people and the uncompromising boldness which the native helpers displayed in the advocacy of their Christian faith. An illustration of this fact was the case of Jakoob Johann, who was under observation and restraint, a virtual prisoner at Baghdad for over a year but who remained true to Christ, and another instance was afforded by a later colporteur, John Yezdi, a Persian Christian, who was arrested and thrown into prison on the technical charge of having no passport. "He was not treated very harshly, however," wrote Mr. Cantine, "and with his friendly ways and polite manners he made some friends among the guards and officials, to whom he sold and gave away several Testaments in Turkish and Arabic. Several times the Governor had him up for examination, but there is no reason to believe that he departed from the open profession of his faith. Afterwards he told me that it seemed as if the Spirit of God put the words into his mouth with which to answer his accusers. One day, nearly a month after his arrest, the Governor sneeringly asked him how many converts he had made among the soldiers, his guards. He replied that there were none as yet but if, through the kindness of his excellency, he was allowed to stay long enough (in prison) he would with the blessing of God convert them all! A couple of days afterward he was given a ticket to Bombay and sent under guard, on board a departing steamer. He soon joined Rev. P. J. Zwemer at Muscat and continued his work."

Difficulties, however, were not wanting even in

the work of instructing in Christian truth those who were willing to be taught. An inquirer who visited Rev. S. M. Zwemer quite regularly and gave evidence of much intelligent comprehension of Christianity, was observed to have a bandage on his foot as if it were injured, but on Mr. Zwemer's inquiry what was the trouble the Arab replied, "Oh, that old bandage is just an excuse for those who ask why I come to see you so often. The foot is all right."

And after all it was by this method of personal contact and conversation that the most effective work was done in these early days. As Rev. Peter J. Zwemer says in one of his reports, dated June, 1894, "No government or priest can forbid the simple conversing with friends concerning religion, and when they, inadvertently, perhaps, purchase the Scriptures we may put to them the question of Philip to the eunuch of Candace, "Understandest thou what thou readest?" In this sense all Moslem lands are accessible and in this way we are privileged to witness the truth as it is in Jesus to many."

It was a growing sense of the vital importance of this feature of the work that led the missionaries through Mr. Cantine to write home thus: "The need (of strengthening and enlarging the colportage work) and the opportunity have constrained us to give much of our time and strength to this branch of Mission work and after two years' experience we are united in the opinion that for a pioneer enterprise in Turkey or among the independent tribes we are working by this method along the lines of least resistance and of the brightest prospects. Past success encourages us to plan for both the systematic

visitation of all this region and for constant striking out into new and untried fields." The request then followed that the Committee at home should try to arrange with the American Bible Society to cooperate with the British and Foreign Bible Society by furnishing grants of books to be distributed under the direction of the Arabian Mission. This was later done and during all the years of the Mission the American Bible Society has been a source of great strength by furnishing to our missionaries the means of sowing the various sections of this field with the seed of the Word of God. It is interesting to know that in the first full year of the distribution of Bibles and other religious and educational works from the three stations, Basrah, Bahrain and Muscat and on tours, the number distributed amounted to 3,887 copies. It is furthermore significant to note that it was in 1894 that the first direct bequest "for the work of a native evangelist (colporteur) in his work of distributing and explaining the Scriptures" was received from Mrs. A. Z. Winter of Saddle River, N. J. It amounted to $500 and was gladly received and used for the purpose designated.

And so the year 1894 closed with the Mission practically on the same basis of relationship to the home Church and the same type of work which it has since maintained. As the printed report for that year expresses it, "From henceforth the Arabian Mission will have a peculiar claim upon the members of the Reformed Church. The appeal of Arabia, its millions and its missionaries should come home to them with no less force than that which comes from our older Mission fields. That appeal

is enforced by the peculiar difficulties to be encountered from a trying and unfriendly climate, a jealous and intolerant government and a blindly ignorant people, fanatically hostile to all that opposes their faith. It is enforced, too, by that which has been already done. 'An entrance has been made into the very heart of Islam. In faith Arabia has been preempted by our Church and though fanaticism scorns and ignorance misjudges, the seed is being sown and the questions of the Kingship and Sonship of Christ are being discussed by the Moslem pilgrim on his way to Mecca.' So writes one of our missionaries. It is ours to do what we can to lead the multitudes of Arabia to acknowledge that Jesus is the Christ, the Son of God, that believing they may have faith through His name."

PERMANENT MEDICAL WORK

The years 1895 to 1900 might be termed years of growth. Tours were made as frequently as possible along the coast and as far into the interior as was permitted by the Turkish Government, though only two new sub-stations were occupied—Amarah on the Tigris river in 1895 and Nasiriya on the Euphrates in 1897. But the growth of the Mission forces and the furnishing of the older stations with buildings and other equipment suited to their work were noticeable signs of progress. The third medical missionary to be appointed, H. R. Lankford Worrall, M.D., left New York January 2, 1895, and after considerable delay, caused in part by the necessity of remaining in Constantinople long enough to

pass the examinations necessary to obtain the medical diploma required by the Turkish Government, he arrived in Basrah, April 17th, and opened the dispensary so long closed because of the absence of a qualified physician. His work was interrupted by sickness in August of the same year and it was not till January, 1896, that it was reopened and this time for a permanent work that was to expand to a large usefulness.

It was during this year, 1895, also that, notwithstanding the accession of Dr. Worrall, the Mission was weakened by the necessary return of Mr. Cantine to the United States. He was the very first missionary on the field, had worked unremittingly in its interests and felt the physical need of change and reunion with kinsfolk and friends at home, which is necessary for any American laboring in Oriental lands. His presence in the homeland was also of the utmost value to the work of the Mission, bringing to the home Churches direct tidings and information regarding the conditions and experiences peculiar to that all but unknown land to which he had gone.

WOMEN'S WORK

On his return to Arabia in the fall of 1896, he found one new missionary whose accession was the most significant of any that had yet occurred, Mrs. Amy Wilkes Zwemer, who had married Rev. Samuel M. Zwemer at Baghdad, May 18, 1896. Miss Wilkes had been a member of the Church Missionary Society with headquarters in the city of Baghdad. On her marriage to Mr. Zwemer she was re-

leased from her contract with the English Society, but the cost of her outfitting and travel to the field had been advanced by the Church Missionary Society and very properly had to be in part at least refunded to them. It, therefore, became a pleasantry among the missionaries to say that "Mr. Zwemer had obtained a wife in true Oriental fashion by buying her from her former people." And a fellow missionary used to facetiously remark, "Yes, I had to go about at home and raise money to pay for Mr. Zwemer's wife."

Mrs. Zwemer soon joined the staff of the station at Basrah and having received a thorough education as a trained nurse and with her experience in mission work among Orientals, she became an invaluable addition to the little company of those who were endeavoring to gain the attention and hearts of the Arabians but to whom all access to the native women had been rendered impossible by the inviolable customs of ages. Here Mrs. Zwemer had a work into which she alone could enter and the possibilities of which she only could fully appreciate. As she wrote in her first report, "The vista is a wide one and requires to supply its needs the army of women spoken of in the sixty-eighth Psalm. The ground is very hard and full of weeds, both of their own superstitions and those of the Eastern Churches. But they are grateful for kindness shown them and even a pleasant word will draw out most of them. These are open doors and the work is great. Who will come to the help of the Lord against the mighty?" The Board at home took note of this most welcome addition to the workers of the Arabian Mis-

sion, and rejoiced that the experiment of adding a woman to the staff, which to some had seemed somewhat doubtful, had resulted so happily. "Nowhere on Mission ground," in the language of the Board, "is the condition of women more pitiful. Nowhere can the ministry of devoted Christian women have hope of greater usefulness or more blessed results. It is encouraging to receive the testimony that nowhere, at no time did Mrs. Zwemer meet with annoyance or rudeness in her attempts to seek out her Arab sisters and bring to them the message of life and light." Surely June 1, 1896, should be a red-letter day in the calendar of this Mission and indeed of all Christian Missions in Arabia, as the date whereon the first systematic and prolonged effort for the evangelization of the women of Arabia by the women of America was begun by Mrs. Zwemer.

FREED SLAVE SCHOOL

In 1298, John of Monte Corvino, an Italian monk of the Roman Catholic Church, went to China as a Christian missionary and finding direct access to the people somewhat difficult, bought one hundred and fifty slave boys to whom he taught Latin and Greek and also how to copy manuscripts and to chant the services of the Romish Church, thus attracting the attention of the people and even of the Emperor, who went to hear these boys sing and ring the bells of the Church which Monte Corvino had built at Peking. Much to the same purpose, but not in the same manner, the Rev. Peter J. Zwemer sought to reach the natives at Muscat and to carry out a purpose of the

Arabian Mission which had been recognized from the beginning—when it was declared that the Mission would be "especially in behalf of Moslems *and slaves.*" This opportunity came to Mr. Zwemer in 1896 when two "slave-dhows," or native ships, were captured by British naval and Government officials under an agreement between the Turkish and English governments to break up the slave trade in the Persian Gulf. "Slaves thus liberated," wrote Mr. Zwemer, "while under the age of eighteen, are under the protection and are virtually the wards of the English government and from the Persian Gulf are usually sent to Bombay where they are under police surveillance. His Majesty's government, however, is not averse to giving them over to any suitable party who will support and train them until they reach the age of eighteen, when they receive their liberation papers. On hearing of the capture of the dhows, therefore, I went to the Political Agent and requested that the boy-slaves be given me for support and training. My request was favorably received and there were given me fourteen slave-boys, all Suahili speaking but of various African peoples, and with one exception under twelve years of age. At last, therefore, an opportunity offers of opening a mission school for rescued slaves, similar to those at Zanzibar and the Free Church School at Lovedale. I have carefully calculated that $25 will amply pay for food and clothing for one boy for a year. To this must be added the rental of a suitable building and the wages of a teacher." A little later four more boys were added to the first number and thus completed the number of the eighteen charter mem-

bers (!) of this first rescued slave-boys' school in all Arabia. These boys were taught not only Christianity but the English language—this being preferred to Arabic in order to keep them the more separate from the Moslem religion and customs around them. They were also given industrial training, and proved apt pupils, both in intellectual and manual work. Thus was begun a work long contemplated and desired and one which was very dear to its founder, Peter J. Zwemer. He was not, however, to enjoy very long this fruition of his plans, as his work was interrupted and soon brought to a close by the illness which resulted in his return home and his death at New York. His successors at Muscat, Mr. Cantine, Mr. Barny and Mr. Stone, took up this distinctive work with vigor, which thus became in a sense the earliest educational work undertaken by the Mission and was carried on for many years.

Educational work, however, whether religious or secular, is impossible without literature, and the early missionaries greatly desired a small printing outfit so that certain literature, cards, tracts, leaflets or even small books, which they might find particularly useful for their work, could be printed. Such a press was given to the Mission in November, 1895, and after a few months from it was issued the first anti-Moslem tract probably ever printed in Arabia, since, because of the British protectorate, Muscat was then the only place in all Arabia where such printing could be done with safety. This tract was a translation of Rouse's "Jesus or Mohammed; On Which Will You Rely," published in English by the Christian Literature Society at Madras. While, of course,

the capacity of this printing press was very limited, yet it became very useful to the Mission, and was the humble forerunner of the American Christian Literature Society for Moslems, whose production of Christian literature in Arabic and allied languages is now so essential a factor of missionary work in Moslem lands.

Beginning with 1897 all branches of the work made a steady and encouraging progress. The Rev. Peter J. Zwemer was enabled to make quite an extended trip into the interior of Oman, visiting with his colporteur a number of towns and villages to which the Gospel message, whether printed or written, had never before been carried. His route carried him away from the coast into the uplands of the Gebel Akhdhar, or Green Mountains. Here is found a hilly country, rising to an height of 6,000 to 7,000 feet, with valleys well watered and fertile and with temperatures of no greater heat than 80 degrees even in summer, while snow and ice are no unfamiliar sight during the winter months. One mountain village called Sheraegah, Mr. Zwemer said, "is ideally beautiful, lying in a circular ravine several hundred feet in depth and like a huge amphitheatre, on whose terraces apples, peaches, pomegranates, grapes and other temperate products grow in rich profusion." But it was not the natural beauties that appealed most strongly to the heart of the missionary, for Mr. Zwemer adds, "At opportune seasons all Oman seems to be accessible and our regret is that we are single handed in this work. It is our purpose and plan, God willing, to supply every village in Oman with the Word of God, but we need reinforcements

to assist us in this work." (From the "Quarterly Field Report," January-March, 1897.)

In the same report from which we take these words of hopeful prophecy we find also these words of thankful retrospect from the senior missionary, Rev. James Cantine, written on the occasion of his first visit to Muscat after his return from his first furlough in America, "From Bahrain I accompanied P. J. Zwemer back to Muscat, where I had the opportunity of renewing the acquaintance made six years before. It was a great joy to see and recall what God had wrought in that time. Then I was the only missionary in all Eastern Arabia (Bishop French had died at Muscat a few days before my arrival); now our Mission and its workers are known by name or sight in many a town between Baghdad and Aden. Then there was met an almost universal skepticism as to our ability to accomplish anything, or even to live in Arabia. Now, not to speak of our other stations, we have at Muscat a school, a printing-press, a Bible-shop and an accessible 'hinterland' large enough to satisfy the most ambitious. The hand of the Lord has indeed gone before us!"

The medical work also showed steady progress during the year. Dr. Worrall was able to make quite an extensive tour to the north during the spring and visited the two points, Amarah and Nasiriya, that later were opened as sub-stations to the Basrah headquarters. At the home station the work was carried on with but little interruption except while the doctor was on tour and with constantly increasing evidence that to help or heal the sick is the one sure method of reaching them with some knowl-

edge of Him who went about Judea, healing all manner of diseases and saying to the sick in soul, "Repent ye, for the Kingdom of Heaven is at hand."

This year was also marked by the arrival of a new missionary, the Rev. Fred. J. Barny, who joined the station at Basrah in the fall of 1897, and even before he had advanced very far in the language held Christian services through the help of an interpreter. Thus the force was very steadily though slowly increased and the little "army of occupation" faced its great task with courage and hope because commissioned by Him who has promised, "Lo, I am with you always."

DEATH OF PETER ZWEMER

But these advances were to be made only in the face of difficulties that with a less determined and consecrated group of workers would almost have caused the abandonment of their efforts. The "fiery trials" were yet to come upon them and of these the first was the death of the Rev. Peter J. Zwemer, whose zeal and skill in carrying on the work at the most exacting station of the Mission (Muscat) had been a constant source of courage and thanksgiving to his fellow workers. In the early part of 1898 his health suffered severely and though he rallied somewhat, it soon became apparent that a radical change was essential. Accordingly he left Arabia in the latter part of May, 1898, so ill that he had to be carried aboard the steamer, and when he reached New York on July 12th, it was only to be taken immediately to the Presbyterian Hospital. Here he lingered for

about three months, when, in spite of all that skill and love could do for him, he passed away, the first American martyr of the Arabian Mission. He was young and strong, full of vigor and earnest effort, when he left his home to go to Arabia. Within five short but intense years of service he returned not "with his shield but on his shield." He was but thirty years of age, yet his only murmur was that he could not return to the furnace heat, the privations and the labors of Muscat, to carry on the work he loved so well.

His death was a stunning blow to the little band of workers to each of which every one of their number was so closely and tenderly bound. As his fellow missionary, Mr. Cantine, wrote of him in the Report for October, 1898, "Of those qualities which make for success in our field he had not a few. His social instincts led him at once to make friends among the Arabs and while his vocabulary was still very limited he would spend hours in the coffee-shops and in the gathering places of the town. His exceptional musical talents also attracted and made for him many acquaintances among those he was seeking to reach, besides proving a constant pleasure to his associates and a most important aid in all our public services. And many a difficulty was surmounted by his hopefulness and buoyancy of dispositon, which even pain and sickness could not destroy. To his enthusiasm in advocating his plans is due both the inauguration and development of the Mission Station at Muscat. The school for freed slaves at that place is the outcome of his individual effort carried forward in the face of many difficulties, and it will, we trust, prove

an enduring, living monument to his memory. As his successor at Muscat, I was witness to the affection with which the little fellows clung round him at his departure, and to their sorrowful bearing for many days, a sorrow which must have risen with a fresh and deeper pang when they heard of his death. Two of the oldest have just written to me how sorry they feel and how they think of the 'dear Sahib' when they sing the songs he taught them. He surely was a father to them from the time when, dispirited in mind, broken in body, and warped in morals, they were taken from the slaver's hold. Their steady growth in many directions was a great joy to him, only to be exceeded by that in which he will welcome them to a place by his side in the great hereafter."

REINFORCEMENTS

"God's workmen fall but the work goes on." While Peter Zwemer lay dying in the Presbyterian Hospital at New York, his brother Samuel, cheered by the then apparent hope of Peter's recovery and return to Arabia, was hastening on his way back to the Mission accompanied by Mrs. Zwemer with little Katharina, their first child, and also by Miss Margaret Rice and the Rev. George E. Stone, new recruits for the work before them. The party sailed from New York on August 17, 1898, and on September 17th, while passing down the Red Sea "along the barren rocky coast of *our* homeland," as he calls it, Missionary Zwemer thus soliloquizes: "From Sinai to Aden, more than a thousand miles and not a single witness for Christ; from Jiddah and unholy

REV. PETER J. ZWEMER

THE FREED SLAVE SCHOOL, MUSCAT

Mecca across to Bahrain stretches the great peninsula, and yet no herald of the Gospel has ever followed the great caravans in either direction to prepare the way of the Lord. Darkest Arabia, indeed; in spite of the tiny beacon lights on the eastern coast, neglected still. It may be a glorious achievement, as we are told, to secure four new workers for these ten millions and by a year's incessant preaching, pleading, praying and pumping to raise money sufficient to send them forth! And yet we feel the old burden of Arabia, and cannot help feel it as we look at those untrodden coasts.

"Through midnight gloom from Macedon,
The cry of myriads as of one;
The voiceless silence of despair
Is eloquent in aweful prayer;
The soul's exceeding bitter cry:
'Come o'er and help us, or we die!'
Yet with that cry from Macedon
The very car of Christ rolls on.
'I come; who would abide My day,
In yonder wilds prepare my way;—
My voice is crying in their cry,
Help ye the dying, lest ye die.'"

At Karachi, India, Miss Rice, as one of the party put it, "passed from the care of tutors and governors" into life partnership with the Rev. F. J. Barny, who had come from Muscat to meet her. The marriage took place on October 19, 1898, at the Church of the Holy Trinity at Camp near Karachi. With this notable change in their party they proceeded up the Gulf and to their several stations.

Soon after the arrival of these new recruits, the terrible shock of the news of Peter J. Zwemer's death fell upon all the Mission, but nothing daunted in their purposes, they simply made a new disposition of their forces and "carried on," sustained by their unfaltering faith in Him who has promised "when thou passest through the fire I will be with thee—and through the floods they shall not overflow thee."

GEORGE E. STONE

Mr. Barny had been at Muscat from August, 1898, and thither he returned with his bride the middle of October. Next New Year he was laid low with a severe attack of typhoid during which Mrs. Barny was also ill with malaria. For their relief, the Mission could make but one disposition and that was to send Mr. Stone to take up the work, though he had had but four months' training in the language. Mr. and Mrs. Barny went to India to convalesce and after a short stay they returned to Basrah station where Dr. and Mrs. Thoms had arrived a short time before. Mr. Stone did good work at Muscat in spite of the handicap of insufficient preparation in the language. He took much interest in the Rescued Slave Boys' School, of which he says: "The rescued slave school has required my constant attention. Whether the Christian influences of the last three years are to triumph must soon be determined. The daily Bible study and family prayers and the Sunday services have been continued and they have shown much interest in them all. The discipline and general behavior of the boys has left much to be de-

sired, but there has been a noticeable improvement of late which I hope will prove to be permanent. They read the New Testament quite readily. They do nearly all the work about the house, cooking their rice and fish, drawing water for the date trees and sweeping house, yard and surrounding streets. The placing of the older boys in positions where they can live usefully and independently is the problem before us now and one which will require wisdom to settle satisfactorily. More than ever we need the prayers of God's people for this school."

In January, 1899, the Mission was further reinforced by the first medical missionary to be on the field at the same time as his predecessor. This was Sharon J. Thoms, M. D., and Mrs. Thoms, whose arrival at Basrah set Dr. Worrall free to spend some time at Bahrain, where the demand for medical work was growing continually more insistent. This addition to the Mission forces was hailed with great joy, not only because of the strengthening of the force itself, but because it was constantly becoming more evident that the medical work was the most direct and promising way to reach the thought and friendship of the Arabs.

Once more, however, the shadow of death fell over this devoted little band. The Rev. George E. Stone, who had arrived in Arabia only about nine months earlier and had been in Muscat only since the end of February, had been feeling somewhat exhausted by the terrible heat and the responsibilities of the new work which, despite his inexperience, he had been carrying on with great faithfulness and with no small degree of success. On the arrival of Mr. Cantine at

Muscat in June, some relief was possible and Mr. Stone went to Birka, a few miles up the coast, where the air was supposed to be somewhat purer and the heat less intense than at Muscat. At first he wrote that he was feeling better but within three or four days he suddenly suffered an attack of heat-apoplexy, June 28, 1899, and in a few hours he had gone. The blow fell unexpectedly and with almost crushing force upon his fellow missionaries. What could it all mean? Two of the youngest and seemingly the physically strongest of the members of the Mission had fallen within nine months of each other. Was this indeed the voice of God calling for witness bearing even unto death? If otherwise, it failed of its purpose. Never were these pioneers more determined to plant the Cross in the heart of the Crescent. As S. M. Zwemer wrote: "If the death of two American Missionaries for Muscat does not awaken men to the needs of dark Eastern Arabia, what will? Being dead our brothers will speak. You know what their message would be if they spoke it from your pulpit or in your parlor. It would be a message like that of Krapf from East Africa: 'Our God bids us first build a cemetery before we build a church or dwelling house, showing that the resurrection of East Africa must be effected by our own destruction. Our sanguine expectations and hopes of immediate success may be laid in the grave like Lazarus, yet they shall have a resurrection and our eyes shall see the glory of the Lord at last.' "

Mr. Zwemer also paid his loving tribute to the memory of his brother missionary thus: "We mourn the loss of dear Stone not only, but we miss him.

Given to the Mission in answer to prayer, he proved from the first day until his death his divine call to the work by a spirit of self-denial and utter disregard of his own plans and wishes where God's work was at stake. He was the man of our hopes during the months we lived together in the same cramped quarters at Bahrain. He had no romantic ideas of mission work, but took hold of grim realities with a grip that meant business. He set himself to battle, like a flint, against the strength of Islam and the intricacies of Arabic; though in both cases patient toil is generally first rewarded by hope deferred. Sturdy, manly, honest to the core, with common sense and uncommon judgment, he was willing to plod. Although it was his lot to come to Bahrain where there are no Europeans and where native life is perhaps more primitive than at any of our other stations, he fell in love with the new environment and laughed heartily at the idea that it was a sacrifice to live at Bahrain."

And in a letter home, written shortly after his arrival on the field, and published in the "Auburn Seminary Review," Mr. Stone himself thus voices his own impressions and convictions: "You ask what I think of it now that I am on the spot. First: that the need has not been exaggerated, and that Mohammedanism is as bad as it is painted. Second: that we have a splendid fighting chance here in Arabia, and the land is open enough so that we can enter if we will. If a man never got beyond the Bahrain Islands he would have a parish of fifty thousand souls. Third: that on account of the ignorance of the people they must be taught by word of mouth, and, there-

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fore, if we are to reach them all, we must have many helpers. Fourth: that I am glad I came to Arabia, and that to me has been given a part in this struggle. I do firmly believe that the strength of Islam has been overestimated, and that if ever the Church can be induced to throw her full weight against it, it will be found an easier conquest than we imagine—not but what it will cost lives, it has always been so, but I do believe that Islam is doomed." Little did he probably think when he penned these closing words that his own life would be the next one offered up on the altar of sacrifice for Arabia and that through his faithfulness even unto death one more step would be taken toward encompassing "the doom of Islam."

Amid all these changes and trials there were occasional glimpses of the sunshine of hope and blessing. At times the missionaries were gladdened by evidences that their labor was not in vain in the Lord. One such was a conversation which Mr. Barny held with two Arabs who visited the Bible Shop at Basrah. They asked: "If Esa (Jesus) was God, how could He have died, for surely God cannot die?" I asked if it is not necessary that every one should die that is born of woman. They said: "No doubt." I asked: "If Esa was born of Mary and thus became incarnate, was He not a perfect man?" When they admitted that, I said, "We Christians believe in the Holy Books which God sent down to the Jews and Christians, and these Books teach that Esa is perfect God and perfect man, and your Koran testifies to that as you well know. So that it was the body which was born of Mary which died, but the divinity

of Christ was not in any way affected or corrupted." They said, "Prove us that." I said: "If the sun shines on a wall you can destroy that wall and in no way affect the shining of the sun's light, and thus the death of Christ's body did not affect His divinity." They then said, "Yes, it is hard to understand the rank of Esa. He is greater than all the prophets." I asked: "Greater than the prophet Mohammed?" They said: "Yes, our prophet did not understand the rank of Esa. The rank which God gave to Esa is greater than human understanding." This from Moslems! A confession like this seems strange, but we must remember that while Moslems may recognize the uniqueness of Jesus Christ, Mohammed is still for them "the seal of the prophets," whose dictum sets aside whatever does not agree with his Koran.

EARLY BAPTISMS

Another such incident was the baptism of Lydia, the wife of the persecuted Amarah convert. She and her three children came to Bahrain as she had to flee from Baghdad in order to escape being forcibly kept in the Moslem religion by the Turks. They threatened to remarry her to a Moslem and put the children into the Turkish Government School. Faithful to her husband and desirous herself to become a Christian, she forsook all and fled here (Bahrain) via Basrah. It was a wonder she escaped, as not only the government, but the Jesuits at Baghdad, laid snares for her. Since coming to us here she has received some instruction. On Saturday, June 30th,

she was examined as to her faith in Christ, and although she still needed further teaching we thought best to baptize them, especially since I had promised the father, who is still in exile, to care for the children as my own in case he never returned. One of our new colporteurs was received into full membership on confession. So that on that Sunday morning meeting together to baptize Lydia, Nejma, Razouki and Mejid, it was a time of praise. The mother renounced Islam with all its errors, professed faith in the Son of God and promised to teach her children in the truth of the Gospel. As she knelt to receive the sign of baptism all our hearts went up in prayer to God. At the afternoon service in our little sitting-room we remembered the death of Christ. It was only a small company, twelve all told, but God was with us.

In December, 1899, the Rev. Harry J. Wiersum joined the Mission, and took up the usual first work of the recruit, the study of Arabic, of which in his early letters home he writes with conviction as a most difficult and perplexing language.

The question of the continuance of the Slave Boys' School at Muscat also arose about this time. This School had now been in operation for almost four years since it was first started by Peter J. Zwemer, and it had become a problem what to do with the older boys especially, who had become very restive under the restraints and monotony of school life and were anxious to get into a more active and wider experience. The accession of new pupils also had been happily restricted, through the activity of the British Government against the slave trade, so that but few

boys were available to take the room of those who were "graduated" from the school and placed in various positions of service. It was, therefore, finally determined to retain only four of the youngest boys in care of the Mission and to find suitable work of some kind for the older ones. Almost all were finally provided for in the service of the different stations of the Misssion, or in the homes of natives or foreigners of good character. Two of the older boys shipped on board the British gunboat "Sphinx" and thus in one way or another situations were found for all.

This practical closing of the school is thus commented on by Mr. Cantine: "Our school, experimental as it was in its beginning, has surely proved itself a success, and we may joyfully acknowledge the leading of God's providence in all its ways. As we compare the boys now with what was their condition four years ago, and then note the possibilities of their future, we can easily say that the time and strength spent in their behalf have not been in vain, and that the prayers of God's people for them have been and will be abundantly answered. We also feel that the influence of this our humble attempt within the confines of Muscat to show the love and compassion of our Master, will not be without its result upon the larger expanse of His Kingdom."

And so with this year, 1899, the first ten years of the life of the Arabian Mission were fulfilled, a decade since James Cantine sailed from New York in October, 1889, to prepare himself for the work and to "spy out the land" that it might be occupied for Christ. It had been a decade of severe labor, of earnest thought, of "journeyings oft," of perils and

of much prayer; a decade of hope deferred, of obstacles erected by fanaticism and indifference, of bodily privations and sufferings and of sore bereavements; and yet a decade which had seen faith honored, prayer answered, stricken hearts comforted and experience gained in the mighty task of breaking down the prejudices and animosities of a thousand years and forcing upon the unwilling attention of the followers of Mohammed the claims and the promises of a compassionate Christ. The next decade was to show an almost unexpected growth and success.

Chapter VII.

STRENGTHENING THE STAKES

1899-1909

The first ten years of missionary operations in Arabia may be considered as the time of "spying out the land," when much had to be learned regarding conditions suitable for the work. The search for strategic centres had led to the permanent occupation of three stations and two out-stations. Extensive touring had been carried on by missionaries and colporteurs along the coast and into the interior and much of the geography of the field was known. In developing the favorable means of approach to the people, work for men, women and children had been established at the stations along evangelistic, medical and educational lines. As a result of the experience gained several facts of great value for the future of the work were established. First, it was proved that European and American men and women could live and work in east Arabia, even in the extremely unfavorable climate of the coast, provided suitable precautions were taken. And secondly, the fiction that Arabia was inaccessible to the Gospel was disproved and the counter fact established that even in "the land long since neglected" the word and Spirit of God are, as everywhere else, the savor of life unto life to as many as believe. Pub-

lic preaching was not allowed and at times individual and even governmental hostility might be shown, but by not needlessly arousing the antagonism and fanaticism of the people and by showing that it was their social and spiritual welfare they sought, the missionaries found the way open before them. In the period now before us, which may well be considered the time of "strengthening the stakes," we shall see how the "thin red line" of Christ's soldiers becomes a fair company and the stations, for so long like mere outposts, become well manned bases; how the uncertainty of having to occupy rented quarters was exchanged for the permanence of purchased property and buildings erected by the Mission and how the various agencies developed into vigorous plants.

THE FORCE

The force of missionaries at the beginning of the year 1900 consisted of six men and three women, of whom three were fully qualified physicians. With the increase in the number of workers it was now possible to put into operation the rules of the Mission relating to language study. A two-year course of study covering the spoken and written Arabic and Islamics is prescribed, with an examination at the end of each year. The purpose of the scheme of studies is to fit the recruit to become "a workman that needeth not to be ashamed, rightly dividing the (Arabic) word of truth." The policy of the Mission was and is to give every one equal opportunity to acquire the language. Whether it was in the earlier years of which we are writing or later when the force had

doubled and trebled, the temptation to put some much needed recruit to work at once was put resolutely aside and as a result a high percentage of attainment in language characterizes the Mission. What this has meant and still means to new missionaries was expressed by Mr. Wiersum in his first letter for publication in *Neglected Arabia.* "I live in an atmosphere of Arabic, ever listening to others or studying with Yusef at my side, while the last thing at night I hear Arabic as it falls from the lips of the late passers-by. In this way I hope faithfully to toil on day by day till the day dawns when I may deliver in this tongue the message I have come to bring—the message of Christ crucified; in the meantime I bid you *"ma salaam"* (Good bye!)." From now on also the yearly gathering of the missionaries for conference and the purposes of business assumes its place of importance. In a field extending along a thousand miles of coast where weeks of travel with a corresponding expenditure of funds were involved in coming together, the simpler way of government by committees or delegates might have been developed. But the need of spiritual fellowship and the inherent democracy of Presbyterianism overcame merely physical difficulties, with the result that the unity of the field has been preserved and the solidarity of the force cherished. These meetings were attended with no little sacrifice of comfort, but the prospect of spiritual fellowship and social intercourse outweighed the risk of storms and the irksome delays of quarantine. Indeed, the meeting of 1902 was held in quarantine in Basrah, apparently with profit and satisfaction. Mr. Van Ess tells

about his first experience thus in part: "The Annual Meeting is *the* event of the year. After twelve months of continued and somewhat isolated labor, the workers, of course, look forward to a short season of Christian intercourse and of civilized sociability. Such it truly is. Those of exuberant spirits overflow and those otherwise disposed are revived and rejuvenated. Thus by giving good cheer we are not poorer and by losing dejection and despondency we are truly richer. But the social phase of the annual meeting is by no means the prime object. We gather for work."

In this second decade from 1900 to 1909 there were appointed twenty-one regular missionaries and one short-term woman doctor who, however, served for a period of only nine months. True to the independent origin of the Mission, these men and women came from five different denominations, viz., Reformed (9), Episcopal (4), Methodist Episcopal (3), Congregational (3) and Presbyterian (2). Of the eight men four were ordained, three doctors and one a teacher; of the women five were doctors, two nurses and six evangelistic workers. One of these, Miss Josselyn, had to return to America on account of the failure of her health in 1910. There were three deaths:

Rev. Harry J. Wiersum died August 3, 1901.

Mrs. Marion Wells Thoms died April 25, 1905.

Mrs. Jessie Vail Bennett died January 21, 1906.

At the end of 1909 there were, therefore, twenty-six missionaries on the roll of the Mission, an increase for the period of almost 200%, a truly remarkable increase. Most of this growth came from 1906 on,

when four were received; and in 1909 there were five. The Mission continually kept its need before the churches, and the Trustees loyally seconded these appeals and if the Church could have measurably kept up with the vision of the missionaries, who could say what the result might have been today. Sometimes the appeal for help is pathetic as it sets forth the great need of the country and contrasts this with the pitiful smallness of the force or it becomes strong in its confidence in the Church at home and always it breathes a living faith in the Lord of the Vineyard. Thus in 1902 the Mission made a formal report to the Trustees:

"In January, 1900, the Mission unanimously resolved 'that in view of the present needs and promise of the work we appeal to the Board for the following reinforcements to be sent out immediately: Two single ladies for evangelistic work, a medical missionary for touring in Oman and a specially qualified worker (lay, medical or clerical) for evangelistic work among the Bedawin tribes.'

"In January 1901, after a year of fruitless expectation, the Mission reiterated this plea and at that time Mr. Wiersum was still with us. His death left a large gap, yet unfilled, and the more need for the very workers he pled for with us. We desire to lay before you the following unvarnished facts:" The report then points out the necessity of some reserve to meet emergencies and the needs of ever recurring furloughs, how one medical man cannot hold a hospital *and* tour, why it is perfectly feasible for single ladies to live and work in this country, why it is not possible to increase native agencies, thereby obviating the increase in the force from America and finally that political developments indicate the growing importance of the field.

Another such "Memorial on Reinforcements" was sent home in 1909 in which the same plea is made

and almost on the same ground. "The work in the several stations has grown to such an extent that the missionaries find it most difficult to break away for necessary visits to out-stations and touring in surrounding districts. . . . All the work of past years has opened new opportunities for out-stations and the people are asking for doctors and teachers." And the memorial concludes by asking for eleven workers, which request also had its response in a few years, even though it was not exactly as detailed.

In considering the number of missionaries available for work it must be remembered that this land "that devoureth the inhabitants thereof" takes not only a heavy toll of life but also of the health and strength of those who come from cooler climates. Because of this, more frequent returns to America are necessary than in the case of most other mission fields. Experience has shown that the wise division of time is five and one-half years on the field and a year and a half at home, which means that on the average only four-fifths of the force is available at any one time. As a matter of fact there is no average possible, for obvious reasons, since recruits are not sent out in any regularity and life and health cannot be controlled. There are always those who stay beyond the regular term, and there were such in this period, but on the other hand there were also cases in which sickness made shorter terms of service necessary. The missionary on furlough is on service still and works for his mission among the churches. In 1905 Dr. and Mrs. Zwemer returned to America on furlough. Dr. Zwemer became Candidate Secretary for the Student Volunteer Movement and Field

Secretary for his own Mission, and it was owing largely to his tireless energy that the increase in reinforcements and in the income of the Mission during the second half of this period was secured.

NATIVE HELPERS

The growth of the native force in numbers during this decade kept pace with that of the missionaries. These helpers were members of Christian communities in Baghdad, Mosul and Mardin and other cities in Central Turkey. It is a frequent remark of the missionaries that these assistants are as much missionaries as they themselves, in that they come from great distances, and for them also conditions are new and strange. The tendency begun towards the end of the first decade to secure helpers from Mardin became practically a habit, for the American Board missionaries there showed their interest in the work in Arabia by selecting suitable men and women as they were called for. In 1900 there were ten native helpers and in 1909 twenty-five, the largest increase being in hospital assistants, from one to eleven, in which class also there was a corresponding advance in quality from the untrained to the capable dispenser and the efficient nurse.

MUSCAT PROPERTY

"Whatever work you do and wherever you have to do it, be sure that your dwelling houses are as comfortable as you can make them and as healthfully situated." This, Mr. Cantine said, was the parting ad-

vice, when he set out for Arabia, from an honored missionary of many years' experience in the Orient. This good advice could not be put to use at once and had to be stored up for some years at each of the stations until a foothold was won and the right of the Mission to remain was ceded. In the first years it was a question of getting any sort of a house, and when at last property could be purchased and buildings were erected it was the visible sign of "strengthening the stakes." Property was secured first at the last of the three original stations to be occupied. Mr. Cantine relates, "Our experience with houses in Muscat has been varied. When I first reached here (in 1891) I occupied, during my two weeks' stay, rooms over a native store house—the same from which Bishop French was carried to his grave a month or two before. When Peter Zwemer came to occupy this station later on, he hired a native house, one of the best in Muscat, only to be compelled to move out to make room for a French consul. Again he hired a house and made a few necessary repairs, but before the year was up the roof fell in—fortunately while he was away. I do not remember how many changes were eventually made before the last, which took him outside the walls and to our present location." Partly owing to the fact that there was an American Consul on the spot Mr. Zwemer's position was less difficult, although one of the places pointed out to the writer occupied by him was certainly not "the best in Muscat." The negotiations for the purchase of the house and plot of land were made easier by the fact that the owner was a Hindu, but the consummation of the deal, when the Sultan affixed his

seal to the deed, thus guaranteeing the title, was a real victory and marked the end of the period of prejudice and uncertainty. The house was old and not well suited for a family dwelling nor for the needs of the work until Mr. Cantine rebuilt it in large part. With four large rooms and large verandahs upstairs and a guest hall and rooms for school and church downstairs, it has answered its purpose since its completion in 1903. Native Moslem prejudice against selling land to Christians passed largely away thereafter and the Sultan himself gave a piece of land for a garden in front of the rebuilt house, later also for a cemetery nearby. Several pieces of land adjoining the original plot were purchased, so that by 1909 the Mission owned about two acres of land, the practical result of which was that the surroundings could be kept sanitary. In the spring of 1908 was completed the Peter J. Zwemer Memorial School, a substantial one-story building with a room measuring twenty by thirty feet and costing $1,200.

BAHRAIN PROPERTY

At Bahrain, the renting of houses and final purchase of property is a parable of the driving of the stake of permanence. That first windowless room which served for a shelter for Mr. Zwemer on his first visit suggested nothing at all of permanence. Not much better but yet more promising was "the small upper room over a warehouse and next to a large coffee shop in the dyers' quarter whence all the odors of Oriental filth proceed." It was a step in advance when the "house hard by the sea" was secured

with its exposure to the *Shemals* (north winds) from the sea, where Mrs. Zwemer founded the first Christian home on the island and began her work for the women. The tenure was secure enough while the rent contract lasted but the structure was not so. It was still the time when threats were rife to drive the troublesome missionaries away. When the term of the lease expired notice to quit was served. No other house was available and the leaders had ordered the people under no circumstances to rent their houses. The situation had become desperate when, in the nick of time, a friendly Persian, not under the control of the authorities, contracted to build for them on a contract to run for eight years. Prayer, patience and perseverance once more won the victory. With this larger house available, Dr. and Mrs. Thoms came from Basrah in September, 1900, and the medical work at once developed to such a degree that the need for a hospital was seen and that a few rooms and an open court-yard and an outside ward of matting with date stick beds would but "slap opportunity in the face." An appeal for such a hospital was answered in a remarkable way almost at once when members of the Mason family of Brooklyn, N. Y., gave the sum asked for, $6,000, as a memorial to Theodore L. Mason, M.D., and Mr. Edward DeWitt Mason, on condition that the Board of Trustees should purchase the ground whereon to erect the building. A plot of about 300 feet square on what was then the outskirts of the town of Menameh was secured, and when the Sheikh's deed of sale was recorded in the British Political Agency there was no longer any question as to the permanency of the

MASON MEMORIAL HOSPITAL AT BAHRAIN

The Chapel is also to be seen at the right of the picture and at the left the Windmill given by the Christian Endeavor Society of Alto, Wisconsin. After standing for about twenty years the Mill was replaced by a new one a few years ago, also the gift of Alto.

Mission here. The corner-stone of the hospital was laid with appropriate ceremonies on March 19, 1902, and at the next Annual Meeting in January, 1903, Mason Memorial Hospital was dedicated as the first missionary hospital in Arabia to the service of God and this land.

MASON MEMORIAL HOSPITAL

It is a two-story building with wide verandahs all around. It measures 68 x 100 feet and is built of native stone plastered within and without in local style. The woodwork is of best India teak and the whole has a fine appearance. The out-patient departments for men and for women are located on the first floor; the in-patient department is upstairs, consisting of wards and operating room with appurtenances. The large ward is 36 x 26 feet, and there is a women's ward and two special wards with accommodation originally for twenty beds. Whenever building has to be done, the missionaries must not only be their own architects and contractors but they must supervise every part of the construction. Details differ at the several stations as regards material and labor but the general task is the same; masons must be watched with plumb and level to secure straight walls and level floors, and the carpenters guided with rule and square. Eight months of this exacting work saw the completion of Mason Memorial Hospital and the expression of thankfulness in the report for the year for this accomplishment can be appreciated. One attitude of the native mind was revealed during the process of building. No one

would believe that the new building was to be for the sole use of the sick and not for the comfort of the missionaries. There was no standard of charity or service that would enable them to gauge the mind of these Christians who would erect a fine building for poor Arabs while they themselves should live in an inferior house. The gift of the Hospital was completed by the Mason family by the addition of $600 for equipment and the Young People's Society of the Alto, Wis., Church gave a wind-mill complete to provide running water.

BUILDINGS AT BAHRAIN

As at the other stations, school and church were provided for in downstairs rooms of the dwelling house. Considerations of prudence in providing for the time when the lease of this house would expire, but especially the cheering necessity of having to provide for expansion, led the Mission to ask for the second building for Bahrain. The Deputation of 1904 was impressed by the need for this, and at the first meeting of the Trustees, after the arrival of Dr. Zwemer in America on furlough, it was "Resolved that Dr. Zwemer be authorized to raise the sum of $2,000 from individuals, outside the ordinary sources of income, for a school and chapel building at Bahrain." Before the close of the year (1905) $2,064.40 was paid in, and the following year "The Memorial School and Chapel," in memory of those who laid down their lives for Arabia, was erected. In *Neglected Arabia* for the fourth quarter of 1904 the Corresponding Secretary, Dr. Henry N. Cobb, wrote,

"A suitable residence for the missionaries occupying this station was also felt to be a necessity; the best that could be secured for hire, was in an undesirable location, of insufficient capacity and inconvenient arrangement for so many occupants, and its surroundings were neither attractive nor conducive to health. The Mission is in possession of a fine piece of ground away from the noise and other annoyances of the town and near the hospital—a situation every way desirable. To put up a suitable building would cost, as estimated, $8,000, and for this amount the Mission made request. The task of raising it was also confided to Dr. Zwemer. By the generous contributions of friends in all parts of the Church, but especially in the West, the entire amount has been subscribed and $7,187.12 actually paid in." This dwelling was completed in 1908 and is adaptable to two or three families.

BASRAH LAND AND HOSPITAL

In Basrah, after the initial trials of the pioneers, the renting of houses offered no serious difficulties. During this period various houses were occupied with varying degrees of comfort, but with the growth of the work each removal proved more and more detrimental to the work, particularly the medical. The reason that the purchase of land in this the first of the stations to be occupied came last, was that the price of land was very high, but especially because of the provision in Turkish law whereby a foreigner could not hold title to land in his own name. The financial problem was solved by the generosity of the

Church at home under the leadership of the Board of Foreign Missions, made effective so largely by the labors of Dr. Zwemer. Then in 1908, upon the July Revolution in Turkey, and due to the strong position of the Mission's medical work, a purchase was consummated whereby about four acres of land costing $4,620 were secured with a safe title. By later purchase the plot was rounded out and increased to about six acres, paid for by medical fees. When the newer section of Basrah, called Ashar, developed, this property became centrally located and has increased greatly in value. In this year of 1908 "a devoted friend" gave the sum of $6,000 for a second hospital in Arabia, which the Trustees voted to locate at Basrah. After lengthy negotiations and a special trip of Dr. Bennett to Constantinople for the purpose, the permit to build The Lansing Memorial Hospital was secured in 1909 and operations begun. Thus at each of the three stations the stakes were permanently driven.

TOURING

The second decade, then, opened with a force of nine members who disposed themselves on the field as follows: Mr. Cantine was stationed at Muscat with Mr. Wiersum doing his first year's language study; Mr. and Mrs. Zwemer were at Bahrain and Mr. and Mrs. Barny at Basrah with Dr. and Mrs. Thoms as second year language students. Dr. Worrall's furlough fell due this year and he went home in the spring. One main objective in the securing of these appointments was the extension of the work of

touring, and much in this line was accomplished. Mr. Barny, alone or assisted by the doctor, toured the river country. The second mention of Kuwait as a possible out-station is made in the report of the year, the prospects of medical work being particularly stressed. At Bahrain Mr. Zwemer cultivated his field by local and distant touring. Starting out with Colporteur Elias by native craft he went to the Pirate Coast, which now became regular touring territory of the Mission until it was closed to all foreigners. What Mr. Zwemer wrote at the time indicates some of the conditions which those had to face who went thither on errands of mercy. "The Arabs of Sharga and the other coast towns are as notorious now for immorality as they were once for piracy. No part of Arabia that I have visited can vie with this coast in the coarseness of talk and looseness of morals. The population is nearly one-half Negro or of Negro descent and, in spite of all assertions to the contrary, the trade in slaves is still carried on secretly." They struck out from Sarka by a new route across the north Oman peninsula to Sohar on the Batina coast. This journey proved the people everywhere accessible by means of colportage. From Muscat the central part of Oman was visited by Mr. Cantine and though an attempt to reach Jebel Akhdhar was frustrated by tribal feuds, he also found the country open in a remarkable degree to this kind of work. At the stations a Bible and book shop was kept open with a colporteur in constant attendance and supported by the missionaries when not on tour. By such efforts there were sold in this year 3,646 portions of Scripture and 198 Bibles and Testaments, a total of 3,844.

There were also sold 1,835 copies of other literature, controversial, religious and educational. A guarded use of controversial books was from the first felt to be a necessity in order to meet scurrilous attacks and to break down a too smug complacency. Whatever of good literature could be brought to the people had a direct missionary value.

BAHRAIN MEDICAL WORK

The great advance of this year was in medical work when Dr. and Mrs. Thoms were transferred to Bahrain. A great deal in this line had been done by Mr. and Mrs. Zwemer and their appeals for a qualified physician could at last be met when these two doctors were ready for work and the house had been secured, as already related. In what he calls "My Valedictory" Mr. Zwemer wrote at the time, "On September 11th, Dr. S. J. Thoms came to Bahrain from Basrah to take up the medical work and make it more worthy of that name than it has hitherto been in the hands of a layman. For the past six years we have done what we could with quinine and forceps and rolls of bandage. The result may not be large in statistics or in marvellous cures, but prejudice has been disarmed and our present establishment on the island is due wholly to friends won over in time of their need." How this work expanded and its needs were met by the erection of Mason Memorial Hospital has already been recorded. While such an agency may be thought of separately and in reports is usually so treated, it must be noted that a station is an entity and an advance in one part reacts favor-

ably on the whole. Thus progress was made in the schools for boys and girls and work for women took a step forward. Mrs. Zwemer initiated this work in the beginning of her residence and an increasing circle of houses opened to her. When Mrs. Thoms became associated with her and employed her medical skill many more doors were opened to them.

HARRY J. WIERSUM

The year 1901 as regards the location of the missionaries and work accomplished was a continuation of the previous one but the death of Rev. Harry J. Wiersum on August 3d brought a change. As a second year student he had been transferred to Basrah to widen his experience and to assist in touring as opportunity offered. He had been at Nasiriya for a month in the spring and was planning a similar visit to Amarah. He arrived there sick and, fortunately, as the event proved, he returned at once, for what appeared to be a severe attack of "fever" turned out to be virulent small-pox. He was carefully nursed by Mr. and Mrs. Barny, but there was no qualified doctor available and in less than a week he passed away. Dr. Cobb wrote of him, "We looked for a life of marked usefulness because of what the man revealed of himself in his letters and because of the testimony of his comrades to his winning ways, his earnest zeal and fidelity, but on the threshold of his work his work ends." And Mr. Barny wrote of him, "His was pre-eminently a cheerful nature, full of hope, large in faith. Fully realizing the difficulties in this field, he yet looked forward confidently to the

time when there would be a Church of Christ in Arabia. He realized, too, that this end would not be attained without sacrifices and he was willing to make them. On several occasions he gave it as his opinion that our progress would cost lives. Little did he think that the statement would find application so soon in the way it did, but I doubt not that he was willing to make the sacrifice. He certainly did not count his life dear unto himself. The source of his strength, as ever in the Christian life, was in close communion with God. Having prevailed with God he could prevail with men and thus he was constantly an inspiration to those who lived with him."

In 1902 medical work was reopened by Dr. Worrall and thus this station was restored to its normal activity. While at home he had married Miss Emma Hodge, who had been a medical missionary of the Methodist Episcopal Church working in Baroda, India. Their return to the field in the fall had been delayed for lack of funds, when a friend of the Mission paid her outfit and travel expenses and guaranteed her salary, as also that of Mrs. Thoms, for a period of five years. In the fall of this year Mr. and Mrs. Barny returned to America for one year's furlough, and in the winter arrived Rev. John Van Ess, who had responded to the appeal for a successor to Mr. Wiersum, and also Miss Elizabeth G. DePree, whose appointment marked the adoption of the policy of sending single lady missionaries to this field. The next year Mr. Cantine and Dr. and Mrs. Thoms went home on furlough and Mr. and Mrs. Barny returned to the field bringing with them Miss Jane A. Scardefield, who had just been appointed.

Early the next year Miss Lucy M. Patterson, M.D., was sent out for short term service to tide over the vacancy in the Bahrain medical work in Dr. Thoms' absence. A special donation by a friend of the Mission made this appointment possible but Dr. Patterson remained only nine months. Also early in 1904 Miss Fanny Lutton was appointed, and in the fall Dr. and Mrs. Arthur King Bennett were commissioned. The only changes in the location of missionaries in these years were those which were necessitated by furloughs, Mr. Moerdyk going to Basrah for a year and then to Muscat.

THE WORK

The steady increase in the force led to larger results in work accomplished. The total of Bibles and portions distributed passed the four thousand mark, except in 1904, when owing to an outbreak of cholera in Basrah territory, quarantine regulations prevented all touring for months. The work of touring was carried on by land and sea, employing mail steamers and native craft, and by land, donkeys, pack horses and camels. In these ways thousands of miles were traversed each year by colporteurs and missionaries. The longer tour, in which weeks or a month were spent at a place became more common. Thus Mr. Moerdyk lived at Sharga and Mr. Van Ess at Amarah, while Dr. Thoms made the first distinctive medical tour of this kind on the Pirate Coast. Kuwait was visited frequently with such encouraging results that Mr. Zwemer went there in 1904 with the purpose of opening it as an out-station. In this he suc-

ceeded by renting a shop for Bible work and leaving a colporteur in charge of it. Medical work was well established at Bahrain and Basrah with complete departments for men and women, for as soon as Mrs. Worrall acquired the language and she engaged in practice, her work grew apace. Treatments for 1902 numbered 23,403; in 1903 they were 26,869; in 1904 there was a decrease to 20,750 due to interruption caused by the doctors' furloughs. Educational work was still slow in developing but "The Acorn School," begun by Mrs. Zwemer on the verandah of her first home, found the two rooms on the ground floor of the mission house too cramped. At Muscat the Freed Slave School had gone out of existence when the boys were all placed in positions to earn their livelihood, but a day school was begun, and at Basrah also tentative plans were in hand for such work. At each of the stations there were regular preaching services in Arabic and English.

THE "CHURCH IN THE HOUSE"

As in the first days of the Church, so here again on this mission field we find the "church in the house" the first home of the church at worship. We have seen that in rebuilding the dwelling at Muscat provision was made for a room that was set aside for chapel uses; in the rented houses at Bahrain and Basrah alterations could be made to provide a place of meeting. In these services the missionaries gathered with their helpers and the inquirers and a varying number of visitors. As early as 1902 Mrs. Zwemer wrote of such services, "We all feel that we

would not like to miss the service, although it is so plain and so simple, no choir and no grand music, but just a plain service where a few isolated believers meet to worship the God of Abraham and where we expect the blessing promised to Abraham that 'Ishmael shall live before me.'" By 1904 the insufficiency of the room at Bahrain was made the basis of an appeal for a church and school building. The President of the Board, Dr. Hutton, officially visiting the stations at this time as we shall see presently, wrote of this need, "Then there is the chapel in the mission house. It is only ten by twenty feet. A room twenty by forty would be none too large. The present one does not pretend to hold the congregations which are beginning to assemble. People are willing to stand outside looking in at doorways and windows for a while; but you cannot expect that to keep up. A chapel room double the size of the present one is 'wanted.'" In connection with the medical work an excellent opportunity for regular preaching was furnished at the daily clinics when the patients and their friends were gathered, and a simple service was held consisting of Scripture reading, a short pointed talk and prayer. These activities are such as can be measured, and are therefore enumerated here to show the growth of these years. The silent influences, of the Christian homes, of the intercourse of the daily life, and then the impact of the preaching and distribution of the Scriptures, in short the working of the leaven to which the Kingdom of Heaven is likened, this cannot be estimated. Of inquirers and converts something will be said before concluding this chapter.

THE FIRST DEPUTATION

The year 1904 was marked by the visit of the first deputation from the Board of Foreign Missions sent out to inspect all the missions of the Church. It consisted of the President of the Board, Rev. Mancius I. Hutton, D.D., the Corresponding Secretary, Rev. Henry N. Cobb, D.D., and Mrs. Eben E. Olcott, representing the Woman's Board, together with her son, Mr. A. V. S. Olcott. The party was able to visit Muscat and Bahrain stations but Basrah was unfortunately closed to them except at the cost of much time on account of quarantine regulations. In a region where there were but few travellers of any kind passing through and seldom any with a sympathetic insight into the purpose of the Mission, the visit of these Christian fellow workers with their message of encouragement from the home base, was a distinct uplift for the missionaries. The Deputation, for their part, were impressed by the difficulties of this field and the courage of their representatives in meeting them. Their messages to the Church at home prepared the way for the appeals of the Mission for more workers and larger resources.

This same year was also one of many trials in which the members of Bahrain station suffered grievously. Within only a few months death claimed the wife and two children of the convert Amin, a daughter of Jahan Khan, the converted Afghan dispenser, and two children of Dr. and Mrs. Zwemer, Katharine and Ruth. The older daughter had attained a wonderful knowledge of those things which, in the words of Jesus, the Father revealed to babes

and sucklings and she delighted to tell others of her Saviour in song and recitation. They were rightly called "two little missionaries." Cholera epidemics in the Muscat and Basrah fields made work difficult. At the latter place there died of this disease Said Muskof, who had done yeoman service as colporteur in Oman. Though not rich in the learning of the schools, he had a wonderful knowledge of the Word of God, and being gifted with great tact and a singularly sincere character, he was a very successful colporteur among the tribes of Oman.

Returning again to the location of the missionaries and their work from 1905 to the end of this period, and beginning at Bahrain, Dr. and Mrs. Zwemer completed a term of six years and returned to America on furlough. They remained at home until 1910 on account of Dr. Zwemer's appointments with the Student Volunteer Movement and as Field Secretary to the Board of Foreign Missions. Mr. Moerdyk took over the evangelistic and school work and his name will be connected with this station for a number of years. In addition to the station work with its local and distant touring, a large part of the building program described formerly fell to his lot. Mrs. Zwemer's work among the women in all its phases now fell to Miss Lutton who continued at this station for a term of years. The medical work soon got into its full strides after the return of Dr. and Mrs. Thoms from America.

MRS. MARION WELLS THOMS

But in the death of Mrs. Marion Wells Thoms on April 25, 1905, from typhoid fever, the station and

the Mission suffered a severe loss. "But it is not only in the quiet of the mission house that we shall miss her. She was not merely a missionary's wife, but herself a heroic and strong and self-denying missionary. Her triumphant deathbed showed that her thoughts even then were not only for her own, but for dark Arabia. Among her last words was the message: 'Have them send more missionaries for the work and to take the place of those that fall by the way.' Everyone who knew Mrs. Thoms will remember her thorough conscientiousness and her heroic devotion. She was always ready at the call of duty and often, alas! worked above her strength for her Arabian sisters. They knew it and loved her. Her skill and patience as a physician, her faithfulness in language study, her self-effacement and humility, her power in prayer for others, and her cheerfulness—they all come up before us as we read of her death." Thus in part was the tribute of Dr. and Mrs. Zwemer.

The women's side of the Hospital was continued in operation by Dr. Thoms, though the actual contact with the women was through nurses who did most of the work, viz., Miss Lutton and Mrs. Martha G. Vogel. The latter was sent out in 1905, and after doing her language study at this station, she continued in medical work until 1909, when she was transferred to Basrah. After his appointment, Dr. Bennett spent some months in Europe, following courses in Tropical Medicine and in securing the Turkish diploma to enable him to practice in Basrah and then joined Mrs. Bennett at Bahrain, whither she had come at once on their being appointed to the Mission and where she was carrying on her first

year's language work. This first year seemed to all as the firstfruits of many years of missionary usefulness, but God judged otherwise and, after a few weeks of illness from typhoid fever, she died on January 21, 1906.

MRS. JESSIE VAIL BENNETT

Mrs. Jessie Vail Bennett was a graduate of the University of Michigan and had experience as a teacher in the schools of that state. Her training and her natural ability, which was of a high order, she consecrated to God's service, and having once determined this course she gave herself to it completely. She had made great progress in the language and was looking forward to her second year with the expectation of sharing in the work. "Her's was a very busy life. Her beautiful and lovable character endeared her to everybody, and all profited by her help because of her Christian spirit and her wisdom in and for the work. All the missionaries deeply feel the loss of this consecrated worker. As regards the future, we can but echo her last request that someone should be sent in her place."

During this year of 1906 there were appointed Mrs. May De Pree Thoms after her marriage with Dr. S. J. Thoms, and in the fall of the year Dr. and Mrs. C. Stanley G. Mylrea and Mr. Dirk Dykstra, who was appointed as an educational man.

BASRAH, 1905

Conditions in Basrah became more favorable for the work when the missionaries were able to rent bet-

ter and more suitable houses. Dr. and Mrs. Worrall had two adjacent houses on Club Road for their living quarters and their work, which from now on included co-ordinate departments for men and women. The record of 17,000 treatments for the year reflects these favorable conditions. Mr. and Mrs. Barny had the Mendil House on Ashar Road, and with them were Mr. Van Ess and some of the language students. It was in this house that a room was made available for a chapel to hold sixty. Mr. Barny had the station work. A school was begun by him which by 1906 had an enrollment of 35 and which seemed to promise growth, but as it was not possible to secure the required permit from the Turkish government (it was still the time of the reactionary rule of Abdul Hamid) it had to be closed. By the assignment of Mr. Van Ess to the out-station work of this field an advance long looked for was realized, in that these places were not merely visited on tour but the missionary stayed there for several months at a time. A notable tour in the marsh lands of the Maadan tribes, where a white man had hitherto never penetrated, revealed deplorable conditions. Mrs. Worrall also began a school in connection with her clinics by gathering the children of patients. It was kept up for about a year but had to be abandoned for lack of a teacher. Several Sunday schools in separate localities conducted by her were more successful and continued for several years.

In the fall of 1904 Dr. Cantine married Miss E. G. De Pree, who had come out to the field two years earlier as a single worker, and they were assigned to the work of the Muscat station. After the interrup-

LANSING MEMORIAL HOSPITAL, BASRAH

tions due to building operations and the incidence of furloughs, a fresh start was made. Mrs. Cantine inaugurated women's work, which included a daily clinic, house visitation and a sewing school for girls. The first tour to reach the women of the Inland was also undertaken by Mrs. Cantine. A day school for boys was organized and showed slow but steady growth. For a number of years the nephews of the Sultan attended this school. The work of touring, which had been pressed through all the years, had two developments. When out on tour, both missionaries and colporteurs were the guests of the sheikhs or head-men of villages. These chiefs would come more or less regularly to Muscat to pay their respects to the Sultan. To invite such people to the mission house and offer them hospitality of their own kind was greatly appreciated and was the means of cementing old friendships and of forming new ones. It was found convenient to have a small rented house for this guest house work where also visitors could stay the allotted time of a guest. The other development of touring was the opening of Nakhl as an outstation, where a small property was bought and put in repair. Nakhl is in the mountains with a good climate and its people were mostly neutral in the feuds of the country. It answered for a retreat during summer and as a centre for touring farther afield.

In 1907 Dr. Bennett went to Basrah and on completing his language he was given a touring commission. He extended the field of medical service among the tribes to the north and east of Basrah and when Dr. and Mrs. Worrall left on furlough in

the following year, he was placed in charge of the medical work of the station. Mrs. Vogel was transferred from Bahrain to assist in the women's department and as nurse in operative work in addition to Miss Scardefield, who had been working with Mrs. Worrall. Mr. Moerdyk went on furlough in 1907 and Mr. Barny took charge of the evangelistic work of Bahrain, but when Dr. and Mrs. Cantine returned to America at the end of that year he with his family was transferred to Muscat. Bahrain continued under his care but Mr. Dykstra, who was then in his second year of language preparation, supervised the details of the work in his absence. Dr. and Mrs. Mylrea completed their language study at this station, and then in 1909 he was placed in charge of Mason Memorial Hospital with Mrs. Mylrea to assist on the women's side, and when Miss Lutton went home on furlough, she also had charge of the women's evangelistic work. At this time the long looked for advance was made of opening medical work in the Oman field, by transferring Dr. and Mrs. Thoms, who settled at the town of Matrah. Muscat is the port of Oman as also its capital, but Matrah, immediately to the west, is the gateway inland and by locating there the doctor could serve the people of both towns and also make his influence felt in the hinterland, since large caravans were constantly arriving and departing from there. There was some political opposition at first to this undertaking, which, however, was gradually withdrawn; there was never any doubt as to its popularity with the people. For this first year when, however, only eight months of work were reported, the number of treatments was about 10,000.

Thus at the end of the decade the three stations of the Mission are all organized on an equal basis, besides that preparations for the opening of a fourth station at Kuwait are so far advanced that the actual occupation took place early next year. The force of missionaries was also being added to. In 1907 came Miss Minnie Wilterdink, the next year Rev. Gerrit J. Pennings, and Miss Thyra H. Josselyn, M.D., and in 1909 Rev. and Mrs. (M.D.) E. E. Calverley, Dr. Paul W. Harrison, Miss Dorothy Firman, and Miss A. Christine Iverson, M.D., bringing the number of workers up to twenty-seven. The force of native helpers, men and women, numbered twenty-five at the same time.

TWENTIETH ANNIVERSARY

The Twentieth Anniversary Number of *Neglected Arabia* has the following summary of results from the pen of Dr. Cantine: "Turning now to the results shown in our own field, we would first mention those who have openly confessed Christ. We see men here and there enduring reproach, suffering shame, loss of property and liberty, groping after the higher ideals of Christianity, slipping backward at times, but realizing more and more the power of Christ to forgive and to save. Women have been transformed by the same influences, the Christian family life instituted and a second generation is coming under Christian training. We, following the custom in Mohammedan lands, have never published the names nor the number of our converts, but in all of our stations we have never failed to see the promises fulfilled, nor has the blessing been withheld."

This summary statement is borne out by the reports of the work from year to year. There is no year when some inquirers are not reported. The term inquirer has a quite definite connotation in the usage of the Mission, meaning one who has shown enough interest in Christianity to come under the definite instruction of a missionary. Groups as well as individuals are mentioned as studying the Bible and comparing it with the Koran, but they are not classed as inquirers inasmuch as they did not come in touch with the workers. Some years all the stations could report a number of inquirers and again there were but few. Such as were too evidently looking for a new way of making an easy living were soon sifted out. Persecution helped in this process of sifting, for no real inquirer ever escaped this testing in the shape of insult, boycott, abuse and personal injury. Those who won through and stood the test were baptized. Why they were but few in number, is further shown in references scattered through the reports such as these: a remarkable Moslem convert from Kerbela was with us (at Bahrain) for twelve days and was soon to be baptized, but he wished to get his family. It was known that his life was in danger and he was never heard from again. At Muscat a soldier of the Sultan became an inquirer and made promising progress, but he died suddenly. At Amarah a Jew was ready to confess Jesus as the Christ, but he disappeared and was not heard from again. Yet withal, there was gathered a small group of baptized converts, including several families, and if conditions had been but slightly more favorable they might have been

organized into a church. Evidences of the more general influence of the work, which is naturally thought of in the terms of the Master's parable of the leaven, were not lacking. Prejudice against the Gospel was softened by letting the light of a purer Christianity shine. An assured place of respect and influence was won by the missionaries and the one-time *kafir* (unbeliever) was recognized as a friend. Here also must be mentioned the fact referred to above, of individuals and groups in all parts of the field, who were studying the Scriptures. Whether in inland Oman or in a village of Bahrain Islands or in Mesopotamia such things became known to the missionaries. In Oman one such became known as *el-injili* or the Gospeller.

THE HOME BASE

Turning now to the Home Base, it is evident that the expansion of the field would have been impossible unless the workers and the means had been supplied. On the occasion of the twentieth anniversary of the Mission, Dr. J. Preston Searle, the longtime Trustee and friend wrote: "The writer must confess that the history of the Arabian Mission has been to him a constant cause of wonder and a continuous rebuke to unfaith. He was not in remotest touch with its origin. He went into the Committee of Advice, a doubting Thomas, to help a friend through, or perhaps out of a dubious endeavor. Beyond a little bookkeeping and letter writing, he has with almost folded hands and astonished eyes, been watching a new and glorious 'romance of missions,' to use a phrase by which we sometimes describe God's sure

fulfillment of His promises, working itself out easily, resistlessly." What made this staunch friend of the Mission and many others to wonder is revealed in the financial returns of this period. The total receipts for the year 1900 were $10,637.30, whereas for the year 1909 they were $35,186.46; for the decade they amounted to $218,155.17 as against $68,811.41 for the first decade. From 1905 to 1906 there was a hundred per cent. increase and the lead thus gained was kept up for the rest of the decade.

This period of large increase corresponds with the development of the Forward Movement of the Church at home, which had its inception with the "Centennial Synod" of 1906. In his secretarial letter to the Mission of May 11, 1906, Dr. Cobb wrote, "We are hoping to make a strong demonstration upon General Synod which meets in this City on the 6th of June. . . . There is a strong desire for a real forward movement in mission matters in various quarters of the Church." The Laymen's Missionary Movement was also getting under way at this time, and its heyday of popularity and influence corresponds with the closing year of the decade, and the Arabian Mission shared in the growth of the cause of missions in general. However, much of the actual results secured were due to the unremitting labors of Dr. Zwemer, first in the line of ordinary service as a missionary on furlough and later as a Field Secretary to the Board of Foreign Missions, while he was also serving the Student Volunteer Movement as one of its secretaries.

The syndicate system of financing the work, which was developed in the beginning of the Mission so

successfully, still continued through this period, but a change began which ultimately made the use of the term inapplicable in the returns as reported by the Board of Trustees, although the reality continued and abides to this day. This is the fact that churches more and more took up the support of missionaries. What Sioux County, Iowa, the Marble Collegiate Church of New York, and the First Church of Roseland began, became so general a practice that before the end of the decade the salaries of all missionaries were guaranteed by churches or by individuals, while many churches took definite pledges for the support of work. What the reflex influence on these fellow-laborers was, is known only to the Lord of the Harvest but it is matter of testimony both public and given in private to members of the Mission that faith was strengthened and the life of churches quickened by the example of the Mission and by fellowship in its labors through prayer and giving.

Chapter VIII.

LENGTHENING THE CORDS

1910-1914

The year 1914 divides the history of the Mission as indeed it has divided modern life itself. The half decade from 1910 to 1914 was a period of growth following naturally the impetus gained in the last decade, while fresh accessions of strength could be used for expansion and not merely to strengthen lines too thinly held before. However, the process of "lengthening the cords" did not continue for the entire five years. Even before the heavy gloom of the war clouds settled, there were events of an ominous character, especially in the southern part of the field, which meant the closing of much promising territory to the Mission. Had it not been for the cumulative effects of the Great War it is not likely that these events would have retained the significance that they did. As a matter of fact, while the closing of territory was felt a distinct loss, there was no general slowing up of effort. The tone of the period was one of progress based on the consciousness of strength through divine and human resources.

THE DEBAI AFFAIR

Before taking up the record of these years some of the political happenings referred to are to be noted because they affected the work of the Mission

not only during the time under consideration but for many years after. The unfortunate "Debai Affair" of December 24, 1910, seemed at the time to be merely an incident in the attempt of the British Navy to suppress the gun running between the coasts of Oman and Persia, but it had consequences that have not yet ceased. News was received that a consignment of arms had been landed at Debai and a man-of-war was sent to get them. One of the searching parties was fired on and they returned the fire so that casualties resulted on both sides. The landing party might have been wiped out had not the man-of-war dropped several shells on the landward side of the town. As a punishment on the town, a heavy fine was imposed but though this judgment was later reversed, when the affair was finally settled, the Sheikh of Debai closed the port to all foreigners, and in time the whole Pirate Coast did likewise. At first our colporteurs were allowed to tour, but by 1913 even they were excluded and Bahrain station lost this part of its touring territory.

CLOSING OF OMAN

The gun running referred to was a source of much annoyance and expense to the government of India, since the tribesmen on the Northwest Frontier of India secured arms and ammunition to carry on border raids. The Navy succeeded in keeping the traffic down but it was not until an Arms Convention between the Sultan of Muscat and Great Britain and France was signed that it was brought under control. Already in 1912 there were threats

of uprisings in Oman, and when the terms of the Convention were carried out early the next year the Inland sheikhs revolted. The once powerful Sultanate of Oman and Zanzibar, with which the United States government treated as an equal in the days when the Yankee "clipper ships" sailed these seas, fell on evil days. When the rebel sheikhs threatened Muscat the British carried out their part of the convention and defended the approaches to Muscat and Matrah. The lines of defense marked the extent of the authority of the Sultan, except some of the towns along the coasts east and west of Muscat. In the midst of these reverses Sultan Feysul died and his son Taimur succeeded, but we need not follow the politics of the province any further. The result, as far as mission work is concerned, was to close the land to touring and to deprive the Mission of its property at Nakhl. In after years a reconciliation between the contending parties was brought about but the roads inland remain closed to foreigners, and except for visits to coast towns, it has not been possible again to develop the touring that had been such an encouraging feature in this field.

THE SULTAN OF NEJD

The actual theatres of conflict of Turkey's Tripolitan and Balkan wars were far removed from East Arabia but still certain definite effects were felt. Moslem prejudices were roused when the leading Moslem state suffered reverses at the hand of Christian armies. There were no actual demonstrations but anti-Christian feeling was marked in both Bah-

rain and Basrah fields. The colporteurs found it hard to carry on their work, while in the River country north of Basrah touring was impossible, owing to tribal revolts. There was one political consequence connected with the wars of Turkey which did not get headlines in the press at the time, though its influence on the course of Arabian events has been marked. In 1913 the Turkish provinces of Hassa and Katar in East Arabia were taken by Abd ul Aziz bin Saud, ruler of Nejd, the descendant of the great Wahhabi princes whose conquests early in the nineteenth century extended from Mecca to Kerbela, and who caused the Turkish Sultans to tremble for their Arabian possessions. The family fortunes underwent great vicissitudes and were perhaps never lower than when the present ruler lived in retirement at Kuwait, practically a refugee. His ancestors rose to power by espousing the cause of Wahhabism and he has identified himself with the Ikhwan movement, which in reforming the former, has exhibited a sublimated form of ferocious fanaticism. Like his ancestor and indeed the Arabian prophet before him, he has hitched the chariot of his military and political ambitions to the steed of religious fervor and finds the combination very successful. The capture of Hassa and Katar was no great military exploit but it was the beginning of a series of conquests that have made him the most powerful ruler in Arabia. This conquest made him and Bahrain neighbors and it was hoped the Mission doctor might be invited inland as he was known to be friendly, but these hopes were not realized until some years later.

KUWAIT SETTLED

The marked growth of the Mission in its personnel and financial resources at the end of the last decade, as noted, had its counterpart in the growing activities on the field. The opening of medical work at Matrah has been noted, making the fourth station of the Mission. Kuwait, the fifth permanent station to be opened, had been visited in the early years by colporteurs under Mr. Barny and Dr. Zwemer, and was an out-station connected first with Basrah and then Bahrain. In 1903 Dr. Zwemer went there with Colporteur Salomi and his family, settled them and rented a Bible shop. At the same time the Bronxville, N. Y. Church, under the guidance of Mr. Francis Bacon, got the vision of the world as the field and pledged the sum of $300 a year for this work, to be carried on under native auspices. But after about six months the Sheikh of Kuwait unceremoniously closed the shop and sent the colporteur away in an open boat. Attempts to regain an entrance were made repeatedly without success, and a gift of $1,200 from a member of the Bronxville Church for the purchase of land remained unused for years. Here was need to exercise "the patience of unanswered prayer" though at times this patience wore thin. Thus in 1907 attempts were made to divert these funds from Kuwait to Debai, although other counsels prevailed, fortunately. For in 1909 Dr. Bennett met Sheikh Mubarek at the castle of the Sheikh of Mohammera and secured a promise from him that he would receive representatives of the Mission. At the Annual Meeting of 1910 he and Mr.

Van Ess were commissioned to make the attempt to open work there. They went at once and the Sheikh, true to his word, assigned them a rented house which was taken on lease for five years. During this year Kuwait remained an out-station of Basrah and Dr. Bennett, supported by evangelistic workers, made an extended visit. At the next meeting the Mission commissioned him to try to secure its position permanently by the purchase of land. He had operated successfully on the daughter of the Sheikh and won his gratitude, but it required two weeks of strenuous effort to gain the object. The site obtained is on an eminence overlooking the sea at one end of the town, and was about two acres in extent; in 1914 the Sheikh added about half as much again, making at the time a dramatic speech in public praising the work of the Mission. Kuwait was made a station and Mr. Pennings assigned there for a part of the year, and then in 1912 Dr. Harrison and Rev. and Mrs. Calverley were stationed there. Not to recognize God's hand in the opening of this station would be willful blindness. The years of waiting seemed hard but when it was time "the powers that be" were willing, the funds for the purchase of land and to initiate the work were on hand and missionaries were available without weakening other stations, which would not have been the case earlier.

At the same time Kuwait became a station Amarah on the Tigris was raised to that status, making the sixth station, and Mr. Moerdyk was placed in charge. This step had also long been anticipated, in fact, the Basrah missionaries had once and again made visits of several months' duration in addition to the shorter

visits for the purpose of oversight. The Bible shop was opened in 1895 and colporteurs were kept there from that time with encouraging results. Its importance as a centre from which to reach the many settlements along the rivers was felt and ways and means discussed of occupying it, but men and means were never to hand. Mr. Moerdyk remained for the year and then went to the Oman field and the station came under the care of Dr. Cantine at Basrah, until Mr. Pennings took charge. He remained there, giving much attention to touring in the district, until his furlough in 1914. After that no permanent provision could be made and it again became an outstation of Basrah until better times should come.

THE FORCE

The period under review began with a list of twenty-seven missionaries; there were ten new members sent out and seven were lost through withdrawals and death in its course, leaving a total of thirty workers at its close. Rev. Gerrit D. Van Peursem and Miss Josephine Spaeth came out in 1910 in the party consisting of themselves, Mr. and Mrs. Barny, and Dr. and Mrs. Zwemer, who were rejoining their former station of Bahrain. At the next Annual Meeting the Mission had the rare experience of having all its members on the field at once and of being able to assign all but a very few language students to work. It was due to this circumstance that work could be extended to Kuwait and Amarah. In 1911 was received the largest accession in any single year, consisting of the five members of the University of Michigan Scheme for

Basrah and of Miss Sarah L. Hosmon, M.D. In 1912 Miss Gertrud Schafheitlin was commissioned and sent out and the year following Miss Minnie C. Holzhauser joined the University of Michigan contingent as a short term nurse for Lansing Memorial Hospital. The year 1914 showed no gain. The first of the losses was Miss Thyra H. Josselyn, M.D., who returned to America in 1910 for health reasons after a year's residence. On January 16, 1913, occurred the death of Dr. Sharon J. Thoms, at Matrah, after which Mrs. Thoms returned to America with the children. Mrs. Martha G. Vogel resigned in 1914 while at home on furlough but returned later as an independent missionary and settled at Zobair near Basrah. The same year Mr. and Mrs. Shaw and Mr. Haynes had to relinquish their industrial undertaking in connection with the University of Michigan Scheme and withdrew from the field.

LANSING MEMORIAL HOSPITAL

Turning now to the stations and beginning with Basrah, the fruition of much prayer and the consummation of plans that had involved much labor came to pass with the laying of the cornerstone of Lansing Memorial Hospital on March 3, 1910. The gift of $6,000 for the building by Miss Susan Y. Lansing has already been noted. The change in Turkey from the reactionary autocracy to the more liberal government of the Young Turks made it possible to secure the permit to build, though it required a special trip of Dr. Bennett to Constantinople, when by the aid of the American Board missionaries and

of Minister Morganthau the *Irade,* or imperial sanction was secured. The ceremony of laying the cornerstone was a public one in which the Wali, the military and naval commanders and the notables of Basrah participated. The building was completed and dedicated in 1911 and Dr. and Mrs. Worrall, who had developed the work from small beginnings and brought it to prosperity under adverse conditions in unsuitable rented houses, had the satisfaction of initiating the work in the new building.

UNIVERSITY OF MICHIGAN SCHEME

Reference has already been made to the University of Michigan Scheme for Medical and Industrial Work at Basrah. Proposals first made by Dr. Zwemer in connection with his work for the Student Volunteer Movement led to the development of plans whereby this University should carry on medical work along lines similar to the undertakings of other large universities in the mission field. The plan at first was to assume the support of Dr. Bennett's work in Lansing Memorial Hospital, but finally developed into the Scheme as named above. The Students' Christian Association of the University became responsible for the support of its representatives and appointed Hall G. Van Vlack, M.D., for medical work, and Mr. Shaw and Mr. Haynes for industrial and educational work. These men with Mrs. Van Vlack and Mrs. Shaw were appointed also in regular course by the Trustees of the Mission. Messrs. Shaw and Haynes came out on a self-supporting basis and expected to build up a business that would enable them to carry on an industrial

training department in connection with the Mission's school. Medically it was hoped that the University Scheme would take over the whole field including Lansing Hospital and further erecting plant as needs required. The undertaking was well conceived and gave promise of growth. However, in the spring of 1914, the industrial phase of the Scheme came to an end when the firm of Shaw and Haynes found it necessary to withdraw from Basrah. Writing at the time, Mr. Shaw gave it as his opinion that their undertaking was begun five years too soon. He named among the causes that operated against such an undertaking as theirs the disturbed political conditions, the undeveloped state of the country and general ignorance in commercial circles regarding this land. Mr. Shaw spoke with true insight in regard to the time, for if the firm could have been aided to the extent of a few thousand dollars and continued till war-time conditions provided ample work, it is more than likely that this venture in applied Christianity would have succeeded. The medical part of the Scheme was not affected by their withdrawal. Miss Holzhauser came out in 1913 as nurse for the Hospital, and Dr. Van Vlack filled out a full term of service, although the Students' Christian Association found difficulty in meeting their financial responsibilities before his return in 1917 to America.

SCHOOL OF HIGH HOPE, BASRAH

In 1912 was opened the School of High Hope for Boys and the year following the School of Women's Hope at this station. This event also was the fruition

of years of planning and patient effort. Already in the earliest years pupils were received by the missionaries and mention was made of the need of education. In 1905 Mr. Barny started a school in his dwelling, which had an enrollment of over thirty in the following year. Since this school was closed by the Turkish authorities, a determined effort was made by him to secure an official permit. The papers for this were completed locally after much labor and years afterwards, when the British Occupation revealed the secrets of the *Serai* (government offices), it was found that they had never been forwarded to Constantinople! After the change of government in 1908, when a more liberal policy towards missions was put in effect, the local authorities allowed Mr. Moerdyk to carry on a school, which continued for several years with an enrollment of about thirty. Another attempt to secure the permit, made by Mr. Van Ess, was successful and in 1910 the Sultan's *Irade* was secured upon a special trip to Constantinople by him. This included the right of the Mission to conduct schools for boys and girls. After securing the Irade much work remained yet to be done in the way of securing the approval of the local Director of Education for the premises to be occupied, the courses of study, text-books to be used and teachers employed, and this was done by Mr. Moerdyk. A serio-comical incident is related by him of how he had to spend two full days in persuading this director that no author of the Bible could be named except God Himself. Upon their return from furlough in 1911, Mr. and Mrs. Van Ess were given charge of education in Basrah, and the schools were begun as mentioned

above. A notable feature from the beginning was the fact that scholars were drawn from all ranks, from the poorest to the wealthiest and that over fifty per cent. were Moslems. In connection with the Boys' School a boarding department was established and here also social extremes met, e.g., eight sons of the Sheikh of Mohammera were received as boarders. The enrollment at first was eighty boys and twenty-nine girls, which in 1914 rose to 146 and 94 respectively. The courses of study for both boys and girls were planned to correspond in general to the system of primary, grammar and high schools in America. The "group system" of instruction was employed from the first and successfully developed, in which each subject is divided into sections through each of which a scholar passes according to his individual progress. The system has worked well in that it meets the local condition of great variation in the attainments and natural abilities of the scholars. The Bible is one of the regular studies, running through the whole course in graded sections. The question of the right to teach Scripture came to a sharp issue with the Turkish authorities when the Girls' School was opened and was then settled once for all, as permission to do so had been written into the Irade.

BASRAH CHAPEL

In 1913 was erected the Chapel on the grounds of the Mission, marking an advance in evangelistic work as the erection of Lansing Memorial Hospital did for medical work. The "church in the house" on the mission field, as in New Testament times, was a passing phase of church life and the time came

when the natural desire to give expression to the public worship of God in a permanent building set aside for the purpose, asserted itself. This desire and the need of being independent of the changing circumstances of rented houses became more and more urgent until Dr. Cantine was led to raise the funds for the undertaking by local subscriptions. A gift of two sovereigns given "for the work" by a passing guest was set aside for a fund. With this sum as a "starter" a subscription list was first sent around among the missionaries. Then the resident British community was approached and they responded generously. Mr. Crow, the British Consul, and his wife interested themselves in the project and secured substantial contributions from friends at home, and ultimately the sum of $2,000 was realized, and the building erected. Though not unattractive in its setting of date palms, it is a plain structure of no architectural pretensions with a main hall capable of seating one hundred and a smaller room of one-fourth that capacity. The native congregation was not asked to contribute, since their problem of a church home required a different solution, though, as a matter of fact, they have had as much use of the Chapel as the English congregation. Since the funds came from many sources, it has been made available for any regular religious service. It was used, e.g., by the Church of England chaplains who were sent to visit the Gulf ports semi-annually by the Bishop of Lahore. Plain and unpretentious as it is, the Basrah Chapel has been a very Bethel to many who have sought and found there communion with the Father of spirits.

THE MISSION HOUSE, BASRAH

DR. MYLREA AND PATIENT IN KUWAIT HOSPITAL

KUWAIT PROPERTY

The fact that the position of the Mission in Kuwait was an assured one through the purchase of a piece of land with official sanction, did not mean that this station had not to go through a process of rooting and growth in both material and spiritual things. In regard to property, Kuwait architecture is primitive, and good houses were rare and people refused to rent to the Christian *kafirs*. The house secured by lease from the Sheikh was a poor affair at the best although it had to do for a dwelling and then to house the medical work. Under the circumstances and since the promise to establish a regular medical work had been publicly made, the appeal for funds for a hospital was made at an early date. Mr. Frank R. Chambers, of Bronxville, N. Y., who had given the funds for the purchase of land, responded to this appeal and gave the sum of $6,000 for the hospital, on conditon that the Board should provide a similar amount for the doctor's residence. Later, when the hospital had to be furnished, he again showed his interest in this project by largely providing for the equipment. The building was erected in 1913 of steel and concrete by Messrs. Shaw and Haynes of the University of Michigan Scheme. The method of construction excited great interest locally, the most common remark being that this building would not melt in the rain as their mud houses do. Indeed, the work of these engineers has stood the test of time well, no part has "melted" nor crumbled in the way local materials always do. The Board was not able to vote the amount needed for the doc-

tor's house at once but when it was completed, again with the help of the Bronxville Church, permission to build was flashed by cable to the Mission and the house erected in 1914. Reference has already been made to the gift of about an acre of land by Sheikh Mubarek. The evangelistic missionary was still not provided for but on Rev. and Mrs. Calverley's return to America on furlough, the Board readily consented to their making a special appeal to the Church for the funds for a second dwelling. In order to complete this record of property we have to anticipate what actually belongs to the next decade. At the meeting of General Synod of 1915 the rule of not permitting special appeals to come before that body was relaxed and Mrs. Calverley was permitted to present her case. The response was so cordial then and there that the project was practically assured. The building was completed in 1916.

The work of the station was begun and developed along the same lines employed at the other stations. The temporary nature of the first appointments could not produce any marked results. As a purely Moslem town, Kuwait showed itself hostile to the coming of missionaries, and their activities could develop but slowly. When Dr. Harrison and Mr. Calverley began to push their work, opposition crystallized in the formation in 1913 of the Moslem Benevolent Society of Kuwait. Sermons were preached in all the mosques, warning all the people to keep away from the Christians, ample funds were collected and a school and a public dispensary opened. For a while the work of the Mission suffered, but in time the opposition was worn down.

The Moslem dispensary lasted three months and ultimately some of the instruments, including a very good microscope, were handed over to Dr. Mylrea. The Bible shop, though boycotted, was opened faithfully each day until in time visitors got into the way of coming again and, in 1914, there were two colporteurs employed who regularly canvassed the town and the Bedawin settlements outside of town. The Moslem school, founded by the Society, continued and flourished. But Mr. Calverley made a fresh start in gathering regular scholars and found encouragement in growing numbers. Women's work was started by Mrs. Calverley in her dispensary, where beginnings had to be made, as at the other stations, in allaying prejudices, overcoming ignorance and winning the confidence of patients. When the foundations were once laid the work grew apace. When Mrs. Mylrea came to the station the prospects of evangelistic work did not seem alluring to her, but ere long she revised her judgment when she found her days all too short for the visits to be made and received with their opportunities of Christian service. Thus this newest of the stations went through in a comparatively few years the course of development that required long years at the others.

MATRAH WORK

The very encouraging medical work inaugurated by Dr. Thoms at Matrah was interrupted somewhat by his furlough to America in 1910 and 1911. The Mission made temporary provision by appointing Dr. Harrison, still a language student, to fill the

place. He made at this time the record tour in this field as regards length of time, and demonstrated the possibilities of this kind of work in this needy field. A great deal of medical work was done, and with the colporteur 1,200 portions of Scripture were sold. During his furlough, Dr. Thoms succeeded in interesting the Church in the Oman field, and in particular he was instrumental in securing from Dr. and Mrs. W. Bancroft Hill, of Poughkeepsie, the gift of $6,000 for a hospital for Matrah, to which the purchase price for a site was added later. Upon his return from furlough, the same large medical work continued and indeed grew, and patients came from distant places inland and from the Mikran coast of Beluchistan across the Gulf of Oman. Not only was this field so encouraging in the line of medical work but evangelistically it seemed to be opening for wider effort. Following the report of this work in 1911, the Mission appointed Mr. Moerdyk to the Oman field for touring while Mr. Barny remained in charge of the station work in Muscat. This step registered an advance for this field that had been long desired and the next year was a prosperous one. Mr. Moerdyk covered nearly two thousand miles of road and reached territory that had never been visited before by a missionary or colporteur, where he found the same friendly reception which made touring in this field so attractive. At the station, Guest House work, which complemented touring by offering hospitality to the inland sheikhs and their followers upon their visits to Muscat and which offered many evangelistic opportunities, was a particularly active agency. However, the clouds were gathering and

REV. F. J. BARNY AND A GROUP OF GUESTS AT MUSCAT

DR. THOMS TREATING PATIENTS AT MATRAH

the bright outlook become overcast as the roads inland were closed in 1913 because of the political disturbances already described.

DR. SHARON J. THOMS

The darkest shadow of this period was the sudden and tragic death of Dr. Sharon J. Thoms on January 15, 1913. This resulted from a fall from a pole while stringing a telephone wire that was to connect his home in Matrah with that of Mr. Barny at Muscat. It had been arranged between them that each was to start the next morning with work parties until they met, but Dr. Thoms had a free hour in the evening and started with his men in order to be clear of crowded streets in the morning, and about sun-down the accident occurred. The next day his mortal remains were interred in the new cove set aside for Christian burial near the one where are the graves of Bishop French and George Stone. These coves look out toward the rising sun, emblematic of that great dawn when the dead shall rise. Many and sincere were the expressions of sympathy from all classes from the Sultan down. There was no doubt as to the place he had won in the hearts of the people of Muscat and Matrah. Even today there are those at Bahrain also who gratefully preserve his memory. Dr. Cantine wrote of him in an appreciation, "His sturdy Christian parentage, his early years on a Michigan farm and the necessity for working his way through school and college, gave him a stamina of mind and body and a self-reliance which were most useful in his chosen calling. A graduate of the med-

ical department of the University of Michigan, his profession was always his ideal, to which year by year he gave steady increments of study and self-denial, and from which he drew unstintedly for the good of his fellow-men. It might better become a fellow physician to mention his acquirements in surgery and medicine, but an ever growing reputation bespeaks an ability the loss of which sadly cripples our Mission. Dr. Thoms was doubly blessed in that with his professional skill he also had those manly gifts which inspire cheer and confidence, and that personal interest in his patients which alone gives meaning to the work of a medical missionary."

The daily clinics were continued by the compounders under the direction of Dr. Harrison who came from Kuwait for a visit of several months. The Mission then appointed Dr. and Mrs. Worrall, and in 1914, this work was restored as regards numbers reached. One unfortunate result of the loss of Dr. Thoms was that the negotiations for land for the hospital came to an end. These negotiations proved tedious and proposed deals ended once and again in disappointment, while those who followed did not have the time or the knowledge of local conditions to go ahead in such a matter.

In 1911 Miss Lutton was appointed to women's evangelistic work at Muscat, where she continued during this period. Visiting and receiving visits was the method employed, while an open-air Sunday school proved effective for a long while. Method, tact and patience opened for her a large number of houses of the rich and the poor. After entrance had been gained to a house still more tact and grace were

needed to make the social opportunity an evangelistic one. Medical work for women was begun by Mrs. Cantine when she resided at this station from 1904 to 1907. Women constantly came with their ailments and when a clinic was opened it became evident that this line of work would be an asset. With Dr. Cantine, she started a fund for the erection of a women's dispensary against the time when the Mission could place a woman doctor there. These plans did not come to fruition until 1913, when the Muscat Women's Dispensary was built, consisting of a drug and treatment room combined, an operating room, a ward for eight beds and ample verandahs, at a total cost of $1,300. The following year Dr. Hosmon was appointed when she had completed her language study and the foundations of a prosperous work were laid.

These years at Bahrain were marked not so much by extension as by steady, intensive effort. Dr. and Mrs. Zwemer returned to their station after an absence of four years. Mrs. Zwemer returned to America in 1911, and the following summer Dr. Zwemer went to Cairo under an arrangement with the United Presbyterian Mission of Egypt and the Nile Mission Press, since which time Cairo has been his headquarters. Mr. Moerdyk then had charge of the evangelistic work for a number of years. Boys' education was in the charge of Mr. Dykstra until his furlough and was then carried on by Mr. Van Peursem. In the medical department Dr. Mylrea served Mason Memorial Hospital and the wider field of touring, and was followed by Dr. Worrall who in 1913 was succeeded by Dr. Harrison. In the

women's several agencies Mrs. Zwemer, Miss Scardefield, Mrs. Mylrea, Mrs. Dykstra and Mrs. Van Peursem were active. Besides these there was a succession of newly appointed workers, who, as language students, added to the station's efficiency as opportunity offered. As regards equipment, there was but one addition in the shape of a one-room building to answer for an office and *mejlis* or reception room for the use of the clergyman. A useful addition to the church was the installation of a tower clock, the first of its kind in East Arabia, the cost of which was raised by local subscription. Much touring was accomplished both locally on the Bahrain islands and farther afield on the Arabian mainland, to Ojeir, Hassa, Kateef and to the Pirate Coast. In order to make the approach to the latter more easy, Linga on the Persian side of the Gulf was opened as an out-station, where a Bible shop was rented and a colporteur placed in charge.

Summarizing the results of these five years, it is to be noted that geographically the Mission covered the widest extent of territory in its history, with six stations and four out-stations. One of the latter was Zobair, that stronghold of exclusive Nejdi families and of fanaticism, where once missionaries and colporteurs were stoned and driven out. Medical work reached its largest proportions with three fully equipped hospitals, one smaller establishment for women, while at Matrah the funds were on hand for a plant. Statistics show a total of 31,355 treatments in 1910, and in 1914 the record is 23,709 "new cases," which means more than double that number of treatments. More important than the increase in num-

bers was the assured position won throughout the field. Patients came from near and far, rich and poor were served. In epidemics of small-pox, cholera and plague the stricken people appealed to our doctors. At Basrah the work was practically self-supporting, while at the other stations the fees received helped to carry a good part of the expense. In education, real advance was registered at Basrah alone, where in the boys' and girls' schools there was healthy growth from year to year. At the other stations the ground held was retained, sometimes at the cost of much labor, but there was no growth. The advance in evangelism was noteworthy. The years 1912 and 1913 were the most fruitful in Scripture sales, which were over 8,000 in each case. In the latter year 2,638 religious books were sold besides. There was a corps of twelve capable colporteurs, eight of them working in shops, the others on the road. The territory of the Mission was covered by tours in every direction, in which work the medical missionaries and helpers also shared. The Sunday preaching services were patronized in increasing numbers by Moslems, a feature noted especially at Muscat and Bahrain.

The Mission sought to extend its influence also beyond its immediate territory. The "Jiddah Fund" resulted from a missionary service conducted on board ship by Dr. Zwemer when the party of 1910 was on its way to the field. This was administered by the Mission until Dr. Zwemer went to Cairo, when he was asked to superintend the work from there. Colporteurs were sent on several occasions and Dr. Zwemer rented a house, used in 1913 by Miss Jennie

de Mayer, an independent worker, who among other labors, came to Jiddah to work among the pilgrims. Reference has already been made to Linga on the Persian side of the Gulf. That coastline of 1,500 miles from Karachi in India to Mohammera near Basrah, with its large towns unclaimed for Christ, often engaged the thoughts and prayers of the missionaries. Unable to enter it, the Mission sought to interest other churches, notably the Reformed Church in the United States, but the proposals met with no response. Negotiations with the British and Foreign Bible Society looking towards the establishment of a depository in Basrah came to a successful issue, so that the supply of Scriptures for the whole field was simplified. Finally in 1911 was held the Second General Conference on Missions to Moslems at Lucknow, in which the Mission had a large share through the leading part taken by Dr. Zwemer. Three other delegates were also sent. The Conferference represented six different countries and fifty-eight different societies. Its influence on the general Moslem missionary problem was wide-reaching but since it published its own full report no further reference is called for. At its Annual Meeting of November, 1914, held at Muscat, the Twenty-fifth Anniversary of the Mission was duly celebrated and the following Minute adopted.

TWENTY-FIFTH ANNIVERSARY

The Arabian Mission in celebrating its Twenty-fifth Anniversary returns grateful thanks to God, our Heavenly Father, for his loving care and many

blessings during these years. The quarter century has seen the growth of a Mission consisting of two young men to a force of thirty men and women who continue consecrated to the original purpose of occupying Arabia for Christ.

The people reached, the medical and educational service rendered, the Scriptures distributed, the preaching performed have all steadily increased during this time.

The Mission, while it has not outgrown its pioneer character, as it hopes it never will, until every Arab tribe has received its message, has shown its intention of permanently occupying every position gained, by gradually placing Christian homes and institutions in every center of population it has been possible to enter.

There have been marvelous changes, not only in the attitude of the people reached, but also in their political circumstances—changes which were never thought possible in the early days.

The Mission has experienced and indeed helped to bring about no less remarkable changes in the whole Moslem problem both as met with in the world of Islam and as received by the Christian Church.

For these and many other evidences of God's guidance and providence and His clear purpose of using the Arabian Mission in increasing measure for His glory and the salvation of the Arabs, we present our fervent thanks to God and pray that for our enlarging responsibilities we may be endued with greater faith and faithfulness.

On this occasion also, we the other members of the Mission, extend our congratulations to Dr. Cantine

upon the completion of his first quarter century of service, thanking him for the inspiration of his example and precept, not only in dealing with the ultra Islam for which we work, but also in solving the problems of Mission policy and management. We pray with him that he may be given many more years of service and that he may see the full fruition of his hopes for the evangelization of Arabia in this generation. We also extend these congratulations to Dr. Zwemer, another of the founders of the Mission, who is now occupied in work that affects all the rest of the Moslem world as well as Arabia, and thank him for the special share he has had in the promotion of the Mission.

We remember also the names and labors of those who have loved Arabia to the end, counting not their lives too dear a price for the winning of the Moslem, and we pray that we who enter into their labors may have no less a love for them, "That they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in Christ."

Our Board of Trustees, especially those who have been with us from the beginning, share our thanks, and join in our thanksgiving, for the progress and success to which this anniversary draws attention. Without their direction of our work here and their leadership of our friends and supporters at home, the Mission could not have prospered.

We now as a Mission most earnestly plead that our Board mark this occasion by granting in full our request for six new missionaries, making a special

appeal to the churches and friends of the Mission that the present debt be wiped out, and increased funds provided, that the reinforcements may come to us to take up the new positions that God is now opening for us, and to share in the harvesting for which the Church and we have been patiently working these twenty-five years and which we now believe to be imminent.

That it be resolved: That a copy of this minute be sent to the Board of Trustees, and to Dr. Zwemer,

That Dr. Cantine be requested to address the meeting,

That the Literature Committee be directed to give the widest possible publicity to this minute, and that in adopting this minute the Mission rise while prayer is offered.

Chapter IX.

YEARS OF THE RIGHT HAND OF THE MOST HIGH

1915-1924

The years from August, 1914, till November 11, 1918, were years of stress and strain for all the world and for missions everywhere, years of restraint and hardships. And yet, who will say that they were not years of the Most High when His right hand was made manifest in the affairs of nations? As to the years following, when gradually the intellectual and moral atmosphere has been clearing, it is only blind unbelief that refuses to recognize His hand, refuses to recognize that Christ the King is shaping the kingdoms of the earth into His own everlasting Kingdom. To justify such a faith it is not necessary to assign to each political event a place in some assumed divine program. It is enough, in confessing with Paul that He determines for nations their appointed times and the bounds of their habitation, to see that He has been working along the lines of nationality. Nor is it needful to attempt an analysis of the mental awakening that began towards the close of the war, if that is not too large a word for the ferment of ideas that is at work in these regions. The fact is there is the ferment and the Arabia and Meso-

potamia of today are vastly different from what they were ten years ago. Some of the phases of the change are helpful to mission work while others make the work of the Mission more difficult. But be it opportunity or be it challenge, these are God's methods with His Church. The chapter will set forth some of the salient facts of the period and their bearing on the work of the Mission as far as space will allow and then take up the most striking features of the work itself.

WAR CONDITIONS

The gloom of the World War had settled everywhere by the beginning of 1915, and its effects were felt not only in Basrah and Mesopotamia, being an actual war zone, but throughout the whole extent of the Mission. The work in Basrah during the War will be described separately and we consider here general conditions throughout the field. To the Arab mind war is not the calamitous thing which we feel it to be. Thus when the news of the various declarations of war was flashed across the wires no great excitement was caused. Ignorance of geography and of world politics effectually hid the significance of the conflict from the mass of the people. There was a measure of surprise that the Christian powers should fight among themselves and of curiosity as to what it was all about, but the questions of right and wrong involved aroused no great interest. At first there was some partisanship but an effective censorship stamped out evidence of pro-German sympathy. In these lands moral questions do not

become burning issues unless Islam is believed to be involved and then passions are inflamed. But since Moslems fought on both sides there was no issue, and at no time was fanaticism of any kind aroused. When the cost of living kept going up steadily, bringing hardship upon everybody, there was complaint that the Christians should bring such distress upon the *Muslimeen.* The lesson that nations do not live to themselves still had to be learned. But if there was no fanaticism nor any manifestation of open opposition, there developed in time a spirit of cold indifference and cynicism about religion in general that made work harder than in times of opposition. The great prosperity that came to Mesopotamia after the British occupation and the lesser waves that extended down the Gulf at various times following upon the seasons of hard times had the effect of unsettling men's minds. Present rewards loomed large and the rewards of a future life became hazy and men were outspoken in saying that they had no use for religion or books about it. This was not a passing phase at one of the stations but an attitude experienced in all the shops and on tours. While the stocks of geographics and atlases lasted and the papers kept for the use of visitors kept coming with some degree of regularity there were numerous visitors. And if the workers had been willing to discuss war, politics, or how to make money, there would always have been willing listeners. Medical work was unaffected as men and women would still get sick and the schools ran on, but it was the evangelistic workers who had to face this situation.

The War made itself felt at once through the un-

settling of the means of communication as mail and cargo steamers were requisitioned. As the struggle for the mastery of the seas became more tense, this evil increased in the Gulf, though at no time was there any actual danger to shipping there. The administrative side of the Mission's activities suffered from this cause in several ways. Depending, as the Mission does, on regular postal service in order that the stations may keep in touch with each other and preserve that unity of operation that is essential to a body of its kind, irregularities in the mails are not merely annoying but a matter of serious import. Likewise communication with the home authorities must be regular for obvious reasons, but whether it was between the stations or between the Mission and the Board, across many seas with their danger infested zones, letters were delayed or lost and matters kept pending with the loss of time and opportunity. No one who had to undertake a journey in those days will fail to remember the difficulties involved in travel. Apart from the dangers of mine or submarine, steamers were requisitioned and passages cancelled without notice, hotels everywhere were crowded, and passport regulations with numerous visas were irksome beyond measure. The long journeys to and from America of furloughed missionaries meant vastly increased expenditures of time and money, especially when the route via the Atlantic was closed and the much longer one, via the Pacific, had to be used. Again the dislocation of the local steamer services made travel between the stations an uncertain undertaking. Normally there is not much going to and fro between the stations in the course

of the year but the holding of the Mission meeting depends upon good steamer connections. In these years meetings had to be omitted, as in 1915 and 1916, and at none of the others was there a full attendance. Not until 1919 was it possible to meet at Basrah. When war ended financial problems were still pressing and we now find the Mission going to the expediency of holding its meetings in India. A number of its members go there on vacation and by combining the two objects a certain saving in travel was effected though at the expense of full attendance. Such a meeting was held at Kodaikanal in 1920 and at Karachi the following year. Finally and entirely for financial reasons a meeting by delegates was held in 1924. The result of these experiences was to show plainly that successful operation and co-operation depend upon regular meetings, and that any saving of time or money in this way is more than counterbalanced by the loss of corporate solidarity and sympathy.

Financial problems, indeed, arose early in the war and bore heavily upon the work, both while it lasted and after. The problems were manifold but in truth they were just one big problem, the same that is always felt when income no longer suffices for expenditures. Except for the raising of the 25th Anniversary Fund of $25,000, which was completed in 1916, the yearly income of the Mission varied little from 1914 to 1918. Unfortunately a large part of that fund had to be applied to wipe out a deficit that had accumulated but at that it was a great help and saved the Mission from the necessity of a drastic reduction of its force. Those were the years when the

cost of everything went up by leaps and bounds, and when the currencies became unsettled. The rate of exchange was in favor of the American dollar for a while and then it went the other way. The consequent loss by exchange acted like a "cut" on the Mission's income. In another connection will be told how at a certain stage the Board fixed the rate for all its remittances to the field, thus assuming this loss on exchange. This step steadied Mission finance throughout the rest of the decade.

One of the grave problems created by this financial situation was how to maintain a sufficient native agency. There came a time when from a business point of view the Mission could no longer compete in the labor market. As the cost of living went up the Mission advanced the rate of pay for its helpers but the time came when it could no longer meet demands, and some of its helpers left the service. In Mesopotamia business ventures of almost any kind were bound to succeed, and the military and civil establishments offered employment at extraordinary rates of pay. At the same time there was a lowering of tone in spiritual things as material gain seemed more attractive than the Lord's work. From altogether a different source a further cause tending to reduce the native staff became operative. When Turkey entered the War as a belligerent the supply of helpers from Central Turkey was cut off. It is matter of history how the Turks in their madness went about to wipe out subject Christian peoples. A most pitiful element in that tragedy was the destruction of the Protestant communities, the fruits of years of work on the part of American Board missionaries. The Mis-

sion had come to depend upon the Mardin schools and church and the surrounding regions for its teachers and colporteurs. During the War and years after no more helpers were secured from this source. What these conditions meant may be seen from the fact that at the end of 1914 the Mission reported a total of forty-four men and women helpers, the next year thirty-five, and by the end of 1920 the number was reduced to eleven. It is fair to state that a part of this large shrinkage was due to the closing of the Matrah hospital and Lansing Memorial Hospital at Basrah, but the loss affected every department, especially colportage.

The total number of missionaries increased in the course of the ten years but the Mission suffered serious loss in the strength of its medical faculty. Beginning with a total of nine, men and women, the number was reduced to four in 1918, and is now only six. When America went into the war and its young manhood was mobilized for national service the supply of recruits for mission service was cut off. Thus in 1918 there were no less than five doctors who might have been appointed to Arabia but who were thus diverted. Heroic efforts were made to save first the medical work of Matrah and then likewise Lansing Memorial Hospital, but they both had to be closed.

BASRAH DURING THE WAR

Turning now to actual war conditions as they developed in Basrah, it is matter of history how, at the outbreak of the conflict in Europe, Turkey declared her neutrality but how by unneutral acts she showed

her leaning towards the Central Powers until in November, 1914, she threw in her lot with them and declared war on the Allied nations. On October first she denounced the Capitulations, when the British post office was closed. Before that, discriminatory acts against Allied shipping led to retaliatory measures by the Indian government, which forbade British ships entering the Basrah river. Foreign trade came to a standstill and Basrah station was cut off from the rest of the Mission. There was active anti-Allied propaganda but passions were not aroused and the work of the station went on much as usual until drafting for the army became active, when there was some interruption. When, however, war was declared there were stirring days. Crowds of armed Arabs headed by fanatical mullahs paraded the streets, proclaiming the *jihad* or holy war, declaring death to all infidels and discharging their guns to make their chants and war cries more emphatic. The Christian community had reason to fear, for it only needed the right spark to kindle this Moslem fanaticism to the fury of slaughter.

Immediately upon the declaration of war, Dr. Bennett and Mr. Van Ess called upon the Governor and offered the use of the Mission hospital and schools for the accommodation of Turkish wounded. The offer was gratefully accepted and since the British had at once landed a force at Fao, at the mouth of the river, and proceeded to march on Basrah, it was only a few days till Lansing Memorial Hospital was taxed far beyond its capacity. The hospital operated under Red Crescent auspices and was the only efficient medical unit that the Turk-

ish forces could rely upon. As fresh batches of wounded were brought in those who had had their wounds dressed and could be moved had to make room for the fresh cases. As the British forces moved nearer Basrah the number of wounded increased until one evening orders were received to get all who could be moved ready for removal to the river steamers. That night the Turkish civil and military authorities moved bag and baggage out of Basrah. As soon as the populace realized that there was no constituted authority, bands of marauders appeared and looting began. The custom house and steamer warehouses were well stocked with all kinds of merchandise and the looters were kept engaged in carrying off their booty until clouds of smoke at the river front told the tale of rapacity overreaching itself and ending in wanton destruction. Marauders looted each other on the streets and shooting was so common that it was no longer safe for peaceable citizens to go about. When matters had come to a desperate pass, the boom of a cannon told of the arrival of the British navy, and the next morning the troops marched through the streets and took possession of the town. This was November 21, 1914. They were hailed by everybody as liberators and order was restored at once. The work that had been going on at the Lansing Memorial Hospital was continued but the Red Cross displaced the Red Crescent, and it became the regular unit for Turkish and Arab wounded prisoners of war. Basrah now became an occupied area and the arrangements of orderly government were soon set in motion. A very striking feature of the change was the completeness

of the disappearance of all things Turkish. With the old regime went a long list of restrictions and the missionaries mentioned especially the grateful sense of relief at their coming to an end.

RESULTS OF THE WAR

Leaving for the present the further consideration of this station's activities, we shall now attempt to summarize some of the results of the war and of the conditions following as these are related to mission work. With Turkey completely humiliated at the close of the war and Syria, Palestine and Mesopotamia in the hands of Christian powers, the disintegration of Moslem political power seemed complete. The first tendency was to regard this as an unmitigated blessing, sure to result in the opening up of large opportunities for the advance of Christianity at the expense of Islam. Such optimism failed to take account of the nature of Islam and Christianity. A Moslem can never transfer his allegiance to a Christian government, and as for Christ's kingdom, it does not come by the might of armies nor by the power of political combinations. In the first place, events which transpired in the sight of all were not such as to inspire the more thoughtful Moslem with admiration or respect for Christian nations. The idealism of Woodrow Wilson, for some reason, met with a hearty response in all these regions. The famous "Fourteen Points" were hailed as a very gospel of deliverance from all forms of foreign domination. When they saw, or thought they saw the Peace Treaty extend the right

of Christian governments to "protect" Moslem states under different names, resentment and bitterness filled their minds. At the centre of the Arab spirit is a great love of freedom shot through with a vast pride. Like the Jews of old they boast "we have never yet been in bondage to any man" and though he might be placed under the most enlightened rule his free spirit chafes at the thought of vassalage.

Secondly, the passing of organized Mohammedan political power as represented by a powerful state may have given some food for serious reflection as to why Islam seemed to be losing ground. For the mass of the people the result was a weakening of all religious sanctions, if we really have here a case of cause and effect. Probably economic causes had much to do with the condition noted. The sudden material prosperity which came to Mesopotamia, in which at times the Gulf also shared, opened avenues of easy gain. Far from any desire for spiritual guidance, a wave of worldliness swept over these regions. In the reports of the Mission for 1919 and 1920 account is taken of these conditions and solemn appeal is made to the Church at home to support its work in Arabia, not alone with increased gifts, but particularly by prayer "that His own omnipotence may be exerted to bring into the hearts of the Arabs the light and His life as it is in Christ."

RECONSTRUCTION

After the war came reconstruction with its first hectic years of expansion followed by deflation, after which came the slow and sober process of recovery.

THE SHEIKH'S LEVIES, BAHRAIN

THE NEW PIER, BAHRAIN

Both in political and commercial circles in Iraq a boom period was initiated in which schemes for the development of the country were laid out on most optimistic lines without reference to the realities of the situation. Programs of education, sanitation, public safety, irrigation, etc., were organized, involving expenditures which the country could not raise and which the British tax-payer refused to shoulder. The Versailles Peace Conference delayed month after month in grappling with the problems of the Near East, and when the British Mandate of Mesopotamia was declared, an ungrateful people attempted to claim independence and to be freed from the tutelage of a mandatory. In the meantime Moslem propaganda in India, the Pan-Arab movement in Egypt and Syria, and the Turkish national renaissance, all had their echoes or counterparts in this land. In 1920 the senseless uprising of the Arab tribes involved the country and its mandatory in vast expenditures. Harassed by an irate constituency, impatient of further expenditures in "the Mespot" and faced by a more or less hostile attitude in the country, the British government put into execution the plan of exercising its mandatory rights and duties through an Arab state having representative government with a constitutional monarch at the head. This state, comprising in general the former Turkish provinces of Mosul, Baghdad and Basrah, was called Iraq, and its first king, Feisul bin Hussein, was crowned at Baghdad in August, 1921. Sir Percy Z. Cox, K.C.I.E., *facile princeps* of British administrators in these parts, as High Commissioner, carried through the organization of the state and

directed its destinies in the first years. In rapid stages, British officials were withdrawn and Iraqis given posts of responsibility so that, except for a limited number of *advisors,* this new state is running largely on its own power and this experiment in state-making is progressing apace.

The bearing of these things on mission work is important. The original treaty between His Britannic Majesty and the king of Iraq contains the following:

> Article III. His Majesty the King of Iraq agrees to frame an Organic Law for presentation to the Constituent Assembly of Iraq and to give effect to the said law, which shall contain nothing contrary to the provisions of the present Treaty and shall take account of the rights, wishes and interests of all populations inhabiting Iraq. This Organic Law shall ensure to all complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals. It shall provide that no discrimination shall be made between the inhabitants of Iraq on the ground of race, religion or language, and shall secure that the right of each community to maintain its own schools for the education of its own members in its own language, while conforming to such educational requirements of a general nature as the Government of Iraq may impose, shall not be denied or impaired.
>
> Article XII. No measure shall be taken in Iraq to obstruct or interfere with missionary enterprise or discriminate against any missionary on the ground of his religious belief or nationality, provided that such enterprise is not prejudicial to public order and good government.

It will be seen at once that while the right of missionaries to live and work in this state is guaranteed, Article III. guaranteeing *freedom of conscience* is of vastly greater importance for the development of missionary work not only, but for the real progress, intellectual, moral and religious, of this nation. The

Organic Law has been promulgated and Article II. provides, "Islam shall be the State Religion, but there shall be ensured to all dwellers in the country complete freedom of conscience and freedom to practise all forms of worship, unless contrary to public safety, order and morals."

The question is how will this law be interpreted in practice? The fundamental law of the State Religion forbids a Moslem to change his religion on the pain of death. Freedom of conscience means nothing if a man may not change his religious beliefs. Let it be said that representative government, equal rights and freedom of conscience are high ideals and at present are far above everyday thought and practice. But it must be remembered that there is such a thing as the educative value of law and that ideals do in time work down into the practical experience of a people and that, therefore, the declaration of these principles is of vast importance to us who work for the uplift of this nation.

CHANGES IN EAST ARABIA

In East Arabia in the region of the Persian Gulf there was no such political development as in Iraq. After the death of Sheikh Mubarrek, Kuwait's "strong man," friendly relations with the ruler of Nejd gave place to enmity. As a result Kuwait's trade with the Nejd has ceased, while the Ikhwan have annexed most of its territory and on several occasions attacked the environs of the town, upon which occasions British protection was invoked and received. Bahrain was definitely declared a British

Protectorate in 1921, when the powers of the local sheikh were limited and the finances put on a sound basis and administered for the public welfare. Improvements have been introduced, one striking one being the sinking of artesian wells which furnish a steady supply of good water. In Oman, peace between the ruler of Muscat and the inland chief was brought about, giving the Muscat missionaries hope of recovering the field for touring so long shut. The rise of Ibn Saud's power was noted in the last chapter. During these ten years he has extended his conquests and he now controls all of inland Arabia and in addition some of its coasts east and west, even including the holy city of Mecca. Whether his power can be called a state is a question; certainly there is in this Ikhwan movement none of the nationalist consciousness that has manifested itself throughout Asia. While it is true that these parts have not had the upheavals of Iraq, their inhabitants have shared sympathetically in the aspirations of Egypt, Morocco, Syria and Iraq. Mental horizons have been widened everywhere. Everywhere there is an increasing use of machinery, and motor cars are becoming more numerous, which means also opening of roads. There is no longer the self-complacency of former years and education is being sought. One would fain see changes also in the religious attitude but it is yet too early to note tendencies.

THE FORCE

In this decade there were sent out sixteen regularly appointed missionaries as follows:

1915—Miss Charlotte B. Kellien.
1916—Mrs. Regina Rabbe Harrison.
1917—Rev. and Mrs. Henry A. Bilkert.
Miss Mary Cubberley Van Pelt.
1918—Mrs. May DePree Thoms.
1919—Dr. and Mrs. Louis Paul Dame.
1921—Miss Ruth Jackson.
Miss Rachel Jackson.
Miss Cornelia Dalenberg.
1922—Rev. and Mrs. Bernard D. Hakken.
Miss Grace O. Strang.
1923—Dr. and Mrs. William J. Moerdyk.

There were three special appointments made, viz.:
1916—Dr. E. E. Lavy, of the Baghdad C. M. S. Mission.
1922—Mr. George Gosselink, Short term teacher.
Dr. W. Norman Leak, Short term doctor.

In the same time there were lost by death, Mrs. Christine Iverson Bennet, and by resignation, Dr. Arthur King Bennett, Dr. and Mrs. H. R. Lankford Worrall, and Dr. and Mrs. Hall G. Van Vlack, all in 1917. On completing her term of service, Miss Minnie C. Holzhauser returned to America in 1916. There are, therefore, on the roll of the Mission, forty names with the names of the Pioneers included. However, Dr. and Mrs. Cantine have been transferred to the United Mission in Mesopotamia, and Dr. and Mrs. Zwemer are assigned to general Moslem work with Cairo as their centre. There are, therefore, thirty-six workers on the field, being an increase of six in the decade. Mrs. May DePree Thoms, who had retired on the

death of her husband in 1913, was re-appointed in 1918. Mr. and Mrs. Barny were loaned to the Arcot Mission during 1919 and were located at Madanapalle Station. Rev. G. J. Pennings and Miss Gertrud Schafheitlin were married at Bahrain June 17, 1920. The location of the missionaries was in general as follows: (Account is not taken of transfers for shorter periods nor of the time of furloughs. Where no year is given the entire period is indicated.)

Muscat—Rev. and Mrs. Barny, to 1917; Rev. and Mrs. Van Peursem, from 1917; Miss Lutton; Dr. Hosmon; Miss Kellien, 1919-20.

Bahrain—Rev. J. E. Moerdyk, 1915; Rev. and Mrs. G. D. Van Peursem, to 1916; Rev. and Mrs. D. Dykstra, to 1920; Rev. and Mrs. G. J. Pennings, from 1920; Dr. and Mrs. Paul Harrison; Dr. and Mrs. Van Vlack, to 1916; Dr. and Mrs. C. P. Dame, from 1921; also at this station all language students.

Kuwait—Dr. and Mrs. Mylrea; Dr. and Mrs. Calverley; Miss Scardefield, from 1919; Miss Schafheitlin, to 1918; Miss Van Pelt, from 1921; Miss Strang, from 1922; Dr. Leak, 1922-23.

Basrah—Dr. and Mrs. Cantine, to 1920; Rev. and Mrs. Barny, from 1920; Rev. J. E. Moerdyk, 1917-19 and from 1921; Dr. and Mrs. Van Ess; Dr. and Mrs. Van Vlack, 1916-17; Dr. and Mrs. Bennett, to 1916; Miss Holzhauser, to 1916; Miss Kellien, from 1921; Mrs. Thoms, from 1922; The Misses Jackson, 1924; Mr. Gosselink, from 1922.

Amara—Rev. and Mrs. Bilkert, 1921; Rev. and Mrs. Dykstra, from 1922; Dr. and Mrs. Moerdyk, 1924.

Nasiriya—Rev. J. E. Moerdyk, 1920.

Baghdad—Dr. and Mrs. Cantine, from 1921; Rev. and Mrs. Bilkert, from 1922.

Owing to the increased cost of travel and its difficulty a number of the missionaries extended their terms of service beyond the usual limit. However, such action is exceptional and the Mission generally abides by what experience has proved the safe division of time, viz., five and a half years on the field followed by a year and a half at home. If these furloughs could be so arranged that a fixed number would occur each year, there would be the least derangement of the work, but just here is the difficulty. As it is now, there is a cycle of seven years when the incidence of furloughs is very heavy. Such a cycle occurred in 1915-16 and again in 1922 and 1923. The lowest ebb in the strength of the field force was in 1916 when the number was reduced to twelve. The report for that year explains the situation thus: "It was the round of necessary furloughs that thus reduced the numbers. We say necessary furloughs. When the history of the Mesopotamia campaign comes to be written, the real exploit will not prove to be feats of military prowess but the successful solution of the problem of keeping an army at all in the country and healthy enough to fight. The Mission has learned in length of time what the military authorities found out in breadth of experience, that the best asset is the health of the workers. So it was that although the furloughs due, if granted, would cause the gravest problem as regards the work, the Mission voted them and met the situation as "best it could." The "best it could do" was not very good,

for when one has the work of two or even three to do something must be left undone. Fortunately, such an extreme situation did not occur again.

DR. CHRISTINE IVERSON BENNETT

The death of Mrs. Christine Iverson Bennett, M.D., occurred in Basrah on January 21, 1916. By that time the nature of the Red Cross work of Lansing Memorial Hospital had largely changed from surgical to medical, cases of sickness occurring among Turkish prisoners being evacuated to India. One evening a batch of such were brought to the Hospital designated as "fever cases," but they were really cases of typhus. When the correct diagnosis was made it was too late and the entire staff came down with the terrible disease in quick succession. Miss Holzhauser suffered a relatively light attack. Dr. Bennett followed with a very severe attack. Mrs. Bennett gave herself unstintedly to his care as well as of the rest of the staff until she was attacked. She was removed with her husband to one of the large Red Cross hospitals where she received every care but without avail. While Dr. Bennett was in the delirium of fever she passed on to the Better Land. The family was to have returned home on furlough in the spring but God's will had the eternal home in store for her. Her death made a profound impression in Basrah even in those days when death was so common. The funeral was made an official occasion, the highest civil and military officers being present in person or by representative. Dr. Van Ess read the funeral service. Many and sincere were the

expressions of sorrow from the people of Basrah, especially from the women who had lost a good friend and faithful helper. Sir Percy Cox, the High Commissioner, expressed his high esteem of her in a communication to Dr. Chamberlain. "May I take the opportunity to offer to your Mission my deep sympathy at the loss of Mrs. Bennett. I had the privilege of knowing her, both as Resident in the Gulf and as a member of the Force, and realize the great loss which we have suffered in her sad death in the midst of the devoted labors of herself and her husband." Dr. Cantine wrote of her in *Neglected Arabia,* "While her intellectual gifts were not few nor small, it was her qualities of heart that endeared her most to all who knew her. Her sunny smile and bright and ready speech made her a delightful companion to all she met in the social life of the station, both within and without the Mission circle. Her optimism and unfailing cheerfulness were a great comfort to her co-laborers, and her large charity for the faults of others and an obliviousness to her own virtues, helped her to become one of the most loved of our missionaries."

WAR WORK AT BASRAH

Beginning at Basrah, we may conveniently continue the story of the activities of Lansing Memorial Hospital. The early months of the war were indeed busy ones, and vastly more work was accomplished than the staff had ever thought possible. Particularly heavy was the work after the battle of Shaiba, when tents were set up on the compound for the accommodation of the wounded. After the fighting

moved well to the north of Basrah the work settled down to a regular routine which ended in the sad circumstance, already related, which led to the death of Mrs. Bennett. It need hardly be stated that the British authorities truly appreciated this service. A substantial expression of this was given in the gift of Rs. 10,000 from the Imperial Relief Fund and the Moslems of Bombay, mediated by the Commanding General, Sir A. Barret. No red tape of military procedure was allowed to interfere with the just, and generally generous, settlement of all points of co-operation. When the work was extremely heavy it was, of course, impossible to carry on the clinics for the people of Basrah, but in due time these were started for both men and women. The regular preaching service was interrupted but much personal work was nevertheless accomplished, and of those who passed through the hospital there were some who professed faith in Jesus, and several died in the peace of their new faith. After Dr. Bennett returned to America, Dr. Van Vlack of the University of Michigan Scheme, took up the work and carried it on until his furlough in 1917. Then for a brief period Dr. Lavy of the C. M. S. of Baghdad kept the work going, and then it was closed not to be re-opened again since there was no doctor available. With the medical staff of the Mission depleted as it was, the prospect of a fresh start faded. A civil hospital was established with extensive technical facilities and Maude Hospital, a fine building, was erected. There are also many practitioners who have set up private practice so that the medical need in Basrah is no longer what it was nor is it to be compared with other

parts of the field. Because of these conditions the plant was sold to the Boys' School and the fund was set aside for future use. In 1924 this fund was transferred to Amara where Lansing Memorial Hospital is rising for renewed service, we trust with the same blessing to that place, but for many more years than at Basrah.

For the schools at Basrah the change of government meant a free atmosphere and fresh opportunity. In all the excitement of those days in November the Boys' School was closed for only two weeks. The Girls' School suffered a longer interruption. As soon as the British began to organize the administration of this province there was great need of interpreters and clerks with a knowledge of English. Not only graduates of our School found remunerative employment but the older boys were given work so that for a time the enrollment was adversely affected by the popularity of its scholars. When the authorities turned their attention to education they found that there was literally nothing to build upon. Not to mention school houses, or apparatus, there was no body of teachers even for primary education. As a beginning an agreement was made with the Mission whereby Dr. Van Ess undertook to supervise the organization of primary schools in the most needy localities and to train promising pupils as teachers as rapidly as possible in special normal classes; in consideration of these services the authorities agreed to give an annual grant-in-aid towards the expenses of the School. This arrangement continued for a number of years and the grants were continued until under the Arab government there

was a change of policy. In the first year the Military Government did not judge it expedient to begin female education, but they showed their sympathy in the matter by giving a grant to the Girls' School conducted by Mrs. Van Ess. The work in these schools went on steadily and progressed without any attempt at spectacular enlargement. The ideal sought after has been thoroughness of scholarship with the development of Christian character and the consistent growth in enrollment from year to year argues real advance. We are accustomed to the idea of the widening influence of medical work; the School of High Hope is earning the same fame, for in 1924 there were inquiries made for the admission of sons of the ex-Sultan of Zanzibar. In that year the enrollment reached 200. In 1921 the Girls' School opened a branch school at Ashar, the rapidly growing suburb of Basrah, which has become a co-ordinate school with the parent one. The enrollment of girls in 1924 was 100.

Mention has been made of the transfer of the Lansing Memorial Hospital building to the Boys' School. As explained in part, that transfer was carried out as a sale, the funds in question being a part of the Educational Fund of $25,000 which Dr. Van Ess had raised in America while on his furlough. No structural changes were made but repairs were executed and this building houses the primary and elementary schools and the boarding department. A new building containing five large class-rooms and a lecture hall was erected for the upper school. The cost of this was Rs. 19,000, met from a generous donation from Dr. and Mrs. Hill of Poughkeepsie,

DR. AND MRS. VAN ESS

With Teachers and young Arab Sheikhs in Boys' Boarding School, Basrah

supplemented by other funds. The institution is now well housed and the School of High Hope has an assured place in the community. The Girls' School is also to have its own plant soon, since the Woman's Board has given $25,000 from its Jubilee Fund for land and building. The plans contemplate accommodations for a boarding department, which is a development long desired and which will add to the effectiveness of this institution.

At the beginning of the war, Bible distribution suffered a set-back. Even before the outbreak of hostilities touring had to be stopped on account of the disturbed condition of the whole district. Amarah and Nasiriya remained isolated from the main station, and it was not until military operations had advanced well to the north that travel thither was permitted. On the other hand, the coming of thousands of troops in a continuous stream offered a new field and in addition to the sales in the dozen ordinary languages of the place, Scriptures were handled in many new ones, including Chinese, Russian and the more common ones of India. An encouraging feature of this work was the large sales to the British troops. As soon as the Army declared the country open to civilian travel, the officials courteously permitted the Mission to use the transport facilities to the out-stations, and when the Y. M. C. A. work was organized our missionaries frequently had opportunities of visiting them in connection with work in the Huts. Following the departure of the Turks and the coming of the British it seemed as if a new period for the winning of converts was dawning, but it was not yet the time of reaping. As this base expanded

and camp was added to camp means of easy gain multiplied and distractions increased and the desire for religion vanished.

In addition to the regular work of the station there were many and various services rendered by the missionaries, of which only the more prominent can be mentioned. The Y. M. C. A. made frequent use of the services of Dr. Cantine and Dr. Van Ess both in Basrah and in the camps along the rivers. Mr. Pennings was loaned to the "Y" for a year, which he spent in charge of a hut at Baiji on the advanced front north of Baghdad. Dr. Calverley also gave three months to this service. Dr. Mylrea was called upon for a special mission when relief work was made imperative on behalf of the refugees from Turkey and Persia. Mr. Barny spent two hot seasons in Basrah to relieve the hard-pressed workers of the station. The holding of services in the Mission Chapel for the troops was both a service and a privilege, and the memory of them is a bright spot for the missionaries, and surely also for many who found the Basrah Chapel a very tent of meeting. There was the organization of classes for the study of Arabic, encouraged by the authorities, and teaching the same, independently and in connection with the Y. M. C. A. With the coming of so many strangers there were many calls for help and advice; missionaries in many parts of India asked friends in Basrah to keep a look-out for their people in this place of many temptations. When the refugees from the north began to come through they brought many of their troubles to the missionaries, and when a large camp was organized near Basrah there was the

handling of large remittances from America. This service continued long after the war. One of the gracious services of the ladies of the station in the early days was to keep open house for the men of the Army, which was especially appreciated when there were no Y Huts, and when a touch of home was as a sacrament to many. Relief work on behalf of women whose men had been conscripted by the Turks was a crying need, and Mrs. Cantine and Mrs. Van Ess exerted themselves on their behalf and saved many a household from starvation or worse. Mrs. Van Ess's investigations were used by the British authorities in distributing aid to worthy cases, and she also succeeded in inducing wealthy Moslems to contribute. These services and many others were all done in the name of Him who went about doing good.

Space will not permit us to review the work of the decade station by station. The work of a station consists of a daily routine in school, hospital, shop, and of house visitation. Such routine steadily and patiently repeated does not make interesting reports but it is the sound basis upon which the work of the Mission is built. Because such routine, or shall we say drudgery, has been done, advances are possible and the reader may estimate the progress made from the following sketches of the more striking events of this decade.

MUSCAT MEDICAL WORK

We begin with the Women's Dispensary of Muscat. In the last chapter we left Dr. Hosmon beginning her pioneer work there. As was the case at all the stations she had to begin at the bottom and meet

ignorance and prejudice. If at first she had ten patients at the daily clinic, it was reckoned a good day. That she now has seven and eight hundred patients a month is regarded almost as a matter of course, but figures do not tell all the story. It is the changed attitude of the women of Muscat. Confidence has taken the place of fear and prejudice, and trust the place of suspicion. That her field has extended far inland from whence patients come is in accord with the experience of the other medical centres. But the striking feature of Dr. Hosmon's work is the fact that she regularly tours out in the district. The fact that a single lady with her helper can go out a hundred miles from Muscat in perfect safety and carry on medical missionary work speaks volumes for the power of medical skill in the service of Christian love. "My next place was Hazam, a village twenty-five miles across the desert, located at the foot of the Rostak mountains. The air was delightful and I had fairly good clinics from all the villages around. There was excellent respect from every one who was present at the Gospel services." To complete the record it must be mentioned that Dr. Hosmon has received gifts of land for the expansion of in-patient work as also of money for the repair of a building on that land, besides other gifts from Hindu merchants and native Arabs.

BAHRAIN MEDICAL WORK

Mason Memorial Hospital, with its present staff and plant, has an annual capacity of about ten thousand patients and five hundred major operations for

both men and women. In a hard year the numbers reported might be less, whereas in good years they have been much larger. In the course of the decade there were epidemics of plague, cholera, small-pox and influenza, which always meant greatly increased toil on the part of the staff, sometimes of the whole station, in the effort to stem the ravages of death. Such selfless service did not go without recognition, one of the tangible expressions of this being the aid a prominent merchant gave in securing land next to the Mission compound. The widening influence of the Hospital was referred to in the last chapter. This has increased to such an extent that now, during the season of Gulf travel, every up and down steamer brings its batch of operative cases from all parts of Oman and from Persia, while the less regular sailing craft land their quotas. Largely on account of the lack of a woman doctor, the women's department of the Hospital was slower in developing. However, in the last few years marked advance was made in the field of obstetrics, when a number of women preferred the services of Miss Dalenberg and Nurse Sundri to those of their own midwives, thus going counter to many deep-seated prejudices. The great difficulty in receiving lying-in cases, as well as of operative cases, is the lack of accommodation. Hence the decision was reached to appeal for a new hospital for women and children, and in 1924 the Board approved it. A fine site adjoining the medical compound was given by Abd-ul-Aziz bin Qusaibi, the local representative of the Ruler of Nejd, through the good offices of Major Daly, the Political Agent. Ten thousand dollars was voted for this hospital by

the Boards at home, and Rs. 20,000 has been raised locally. Two princely gifts of Rs. 5,000 each were given by Sheikh Hamed, the ruler of Bahrain and by the Anglo Persian Oil Company. The balance was subscribed in lesser sums so that Rs. 50,000 is assured, and the erection of the building has begun. Mr. Victor Rosenthal, the Paris pearl merchant, who had some years ago given the funds for the "Rachel Isolation Wards," again visited Bahrain, and after going over the Hospital gave the funds to enlarge the building by the addition of three well-built wards. The ruler of Bahrain has also given a large site for Hospital helpers' quarters, and added to the original compound so as to eliminate an awkward corner. These and other evidences of good-will are pleasant to record, especially when it is remembered that no measure of success has been purchased at the cost of missionary purpose. It would be pleasanter to record tangible evangelistic successes also. It can certainly be said that this work stands high in the esteem, even in the affection, of the people of Bahrain. Opposition is not all dead and it comes out now and then, but the general attitude is that of friendliness. Surely God can use such an attitude in the furtherance of His kingdom. The medical staff has found the "Medical Ford," the gift of which was secured by Dr. Harrison in 1923, a great help, especially in the out-call work.

KUWAIT MEDICAL WORK

The Kuwait Hospital had at first to shelter both the men's and the women's work, but it was seen at

once that this could be but a temporary arrangement. The appeal for a women's hospital was approved and the funds collected in 1916, and the construction taken in hand the following year, though not completed for several years for lack of funds. In 1916 was completed the Colonel Grey Ward, an addition to the Men's Hospital, made possible by the gift of Rs. 1,000 by Col. Grey, who was then Political Agent at Kuwait. A gift of land by the Sheikh in 1914 was noted. In January, 1921, Sheikh Salim donated an additional piece, and in 1923 one of the leading men, Abdul Latif bin Esa, added a considerable piece to the Mission compound. The capacity of each of the hospitals is about 5,000 cases a year with 100 operations. In the earlier years and under adverse conditions the number was smaller, while in the most recent years this limit has been exceeded.

In Kuwait also, there have been epidemics to combat, when the endurance of the whole staff was put to the severest test. A striking service was rendered by the Men's Hospital in October, 1921, on the occasion of an attack by the Ikhwan on a village near Kuwait. After the death of Sheikh Mubarek, relations between Kuwait and the Nejd became hostile, to the detriment of the former both in territory and in trade. This battle was one of a number but the casualties on this occasion were large. Nearly one hundred and twenty wounded were brought to the Hospital for Dr. Mylrea to care for. A good deal of appreciation of this service was expressed by the leading men of the town, but the trouble was that it all consisted of pious talk of the kind these people love to indulge in. Dr. Mylrea relates how on a

busy morning after a good deal of such talk he "boiled over" and gave some of these people a straight talk on charitable deeds vs. pious talk, with good effect. The next day a leading man who had always been an enemy of the Mission came to the Hospital and handed the Doctor Rs. 500 with "as gracious a little speech as I had ever listened to." Others then brought donations of rice and cash to the amount of Rs. 6,100. In 1924, on the occasion of another raid by a body of the Ikhwan, a like service was rendered when, however, the number of wounded was much smaller. This station also rejoices in having a Ford car which came through the generosity of Miss Scardefield's home church, and which she has given to the medical department. An Electric Lighting Plant given by the Roseland Church of Chicago has also been a real benefit to the medical work and to the station.

OPENING THE INTERIOR

Article 2 of the Rules of the Arabian Mission reads: The object of the Mission, in accordance of its original plan, is the evangelization of Arabia. Our effort should be exerted directly among and for Moslems, including the slave population; our main methods are preaching, Bible distribution, itinerating, medical work and school work. *Our aim is to occupy the interior of Arabia from the coast as a base.*

The italics belong to the text. This declaration of the aim of the Mission has been received with various shades of sympathy, as indeed, it might be. In the Mission, it has always been taken in its literal meaning, without apology, without interpretation. It has

ABD UL AZIZ BIN SAUD AND ATTENDANTS

DR. DAME READY TO START FOR RIADH

all along been the lode-stone, guiding policy, it has inspired prayer when there was faith alone to give substance to the thing hoped for. The long line of entrenchments cast up by fanaticism and international politics, which barred the way, was scanned constantly. At one time it was thought the door might open from Nasiriya in Mesopotamia, at another from Basrah via Zobair, or again from Kuwait or from Bahrain. The story of how the door did open begins at Kuwait in May, 1914, when Dr. Mylrea was called out by Abdul Aziz bin Saud, the Amir of Nejd, to visit him at a camp some twenty miles out from Kuwait. After the professional services were attended to, the Amir entertained him in his private tent and there was a long interview in the course of which the Amir assured the Doctor that he would invite him to come to his capital, Riadh, and upon parting he said, "I cannot ask you now, but if God will—later on." That "later on" did not come till July, 1917, and then the invitation came to Dr. Harrison at Bahrain. He had just been on a six weeks' tour with Mrs. Harrison to Darein, near Kateef, but when this call from inland came he started at once. Riadh is about two hundred and fifty miles due west from Bahrain and is reached in a journey of ten to twelve days, one by boat to the mainland, another to Hassa by donkey, and then the camel journey across the desert of a week. If good camels are available, by hard riding this time may be cut down to five days. Dr. Harrison stayed twenty days on this first visit and found plenty of work of all kinds, though the Ikhwan were very bitter and cursed him openly to his face. The next time he went was in the spring

of 1919, when he made a longer stay. The next tour, in November, 1921, fell to Dr. Dame, and again in November, 1924, he made a very extended tour. Abdul Aziz himself needed medical care for a week. A month was spent in Riadh and then the way was opened for him to extend the tour to Shukra, to friendly Anaiza and to Boraida and from there he returned to Bahrain by direct road, arriving home after an absence of four months and seven days.

In characterizing these tours little need be said of the physical endurance and courage required, since the doctors do not make mention of these things, though they should not be forgotten. These tours were made at the invitation of one man, which fact must be kept in mind in estimating the extent to which this door of missionary endeavor is open. Every indication is that as long as he holds the reins he will remain friendly to our doctors and extend his invitation to them once and again. But after he goes the way of all flesh, what then? The tours were made in the midst of a revival of primitive Islam with all its fanaticism and proseletizing zeal, surely not a favorable atmosphere for mission work even on the part of a doctor. Speaking of this atmosphere, Dr. Dame relates how the daily greetings (?) were "Ya kafir! (Oh unbeliever). The curse of God be on the kafir! God kill the kafir! Dog! etc. I never knew that so many people in one place were so anxious that God curse and kill me." Yet these doctors had all the work that they could do. For the last tour Dr. Dame reported 6,552 clinic patients, 128 major operations, 214 minor operations and 81 Neosalvarsans. And it was not as if medical success had

been purchased by lowering the missionary standard. From the first, Sultan Abdul Aziz understood that our doctors would come as Christian missionaries, and for the first time in 1300 years Christian prayer was publicly offered in the heart of Arabia each day when the doctors began work. The question of opening permanent work in Hassa has been taken up with the Strong Man of Arabia, but he answered, "Not yet." The next time he may say "Yes." Will the men and the means be ready then?

THE PIRATE COAST

In the spring of 1919 Dr. Harrison was able to go to the Pirate Coast, where a long closed door was opening again. How this came about is told in Dr. Harrison's words. "However, men will get sick even in the most religious of Mohammedan communities and sick men gravitate toward a doctor, no matter what is his religion or theirs. So gradually there came to be quite a stream of patients from that part of the world to the Mason Memorial Hospital, far away as it was. In these men we saw an opportunity. There are no Arabs anywhere that respond to the appeal of common democratic brotherly friendship as do the Omanees, and God eventually used the friendship of these men to open the doors that had been shut so long. Many letters were written to various sheikhs, thanking them for giving us the opportunity of treating their subjects and offering to pay their city a visit for more extensive medical work if it were desired. Constant dripping will wear away a stone. By and by, the most powerful sheikh of

them all sent a letter inviting us to come." The people were found to be most cordial and a vast amount of work was done. A most remarkable event was when at an honorary dinner given the Doctor, to which sheikhs and notables had been invited, the spokesman asked whether a petition to the Mission might be successful in having a medical missionary appointed for permanent work in that region. Alas, the answer had to be that the Mission did not have a doctor to give them, nor has it yet been possible to meet that request. Other tours have been made since, always with the same cordial reception. It is no longer a man of Macedonia in a vision saying, "Come over and help us," but men of flesh and blood in dire need, asking for help the Mission should give. In connection with the subject of touring, mention must also be made of successful visits to the peninsula of Katar with its chief city of Dohah, by which also needy territory is opened to missionary work.

PREACHING

All these noteworthy events took place in the sphere of medical work. In the nature of the case, the mission doctors have an easier approach to the hearts of men than the other workers, though it must never be concluded that any of the gains made were easily won. But the reader will naturally ask whether the evangelistic agencies have any advances to show. In the Article quoted above from the Rules of the Mission, one of the methods of work is said to be *preaching*. There is not a station at which from the beginning regular Sabbath services have not been

held by the minister of the station. It may be remarked in passing, that it has been the rule to hold an English service for the missionaries and the members of the foreign communities, but our interest now is in the Arabic services. Moslems were always invited to attend them, and from year to year reference is made in the reports to the presence of at least a few. Sometimes at one station or another larger attendance was recorded for a while but such advances were not maintained. The state of affairs for years was described in a few sentences in the report of 1912. "A rejoicing feature at some of the stations is the increasing tendency of Moslems to attend. The tendency is slowly increasing. May we also say, surely? Any wave of feeling stops it now, but when it is over, people come back." Let us now review the present state of these services at three of our stations. Beginning at Muscat, regular attendance of men and women at the Sunday service is a feature. The convert, Marash, reads the Scripture lessons or in the absence of the missionary may conduct the whole service. In 1922, the chapel had already been found too small on occasions. At Bahrain there is the formal morning service to which the patients from the Hospital and their friends are invited, and the chapel is comfortably filled, sometimes crowded. In the evening a song service is held to which young men from the town come, thirty, forty, sometimes sixty. How they sing the hymns which they select themselves! We go to Kuwait and at the Mission house a Bible school is held Sunday mornings. In the afternoon everyone goes to the town house, where school is held during the week. Here Moslem men,

mostly young, and women are gathering, perhaps to the number of a hundred. The main feature of the meeting is the sermon or lecture in which the whole counsel of God for the salvation of sinners is set forth. Now the feature about these services to be noted is that they are definitely known to be for Moslems. And then they are no longer tentative, temporary attempts but recognized features in the life of the communities.

AMARAH STATION

Amarah became an out-station in 1914 after it had been made a station for several years. Not until 1920 did the Mission feel justified in once more raising it to the full status. That year, upon the completion of their language study, Rev. and Mrs. Bilkert were stationed there. They remained there until the spring of 1922, when they were transferred to Baghdad, and Mr. and Mrs. Dykstra took up the work. During the war Amarah had been one of the large base camps of Mesopotamia, so much so, that the native was lost sight of amidst the hosts of British and Indian troops. Until the country round about was pacified, it was cut off from the head station, but when once communications were fully established, Dr. Cantine and other members of the station once and again went there on Y. M. C. A. duty, and our work was regularly supervised. Much Bible distribution was done among the troops in various languages. When the tide of war receded there were left behind some good things, such as a power plant supplying electric current and ice, and some things

not so good, such as cheap cinemas, dancing girls and plenty of whiskey. The Bible shop there was always a great centre of influence and the work was reorganized around it. Almost at once there was encouragement in the number of inquirers, and Mr. Bilkert was able to baptize a young man, Ali, who later became shop-keeper. Mr. Dykstra developed the Sunday service, and as a result also of Mrs. Dykstra's work among the women, a growing circle of men and women attend.

THE "MILTON STEWART"

Amarah was always looked upon as a strategic place, as being the base for reaching the thousands of villages and hamlets of the river country, extending both to the east and the west. The problem of how to cover this territory was a baffling one as long as the only means of travel available was the river steamers and native craft. The steamers called only at the more important points on the Tigris, while the native boats were altogether too slow for even nearby places. But when the time comes, God's time, things work together for good and circumstances dovetail beautifully into each other. When the army was withdrawn, its vast supplies were declared surplus, and hundreds of launches came on the market at greatly reduced prices. By the end of 1921, however, such sales were becoming few and it seemed as if opportunity were slipping by. The Mission was facing the greatest financial problems as regards its regular work, and no funds could possibly be diverted to the purchase of a launch, however attractive

the opportunity for new work might be. Since 1917 generous gifts had been received, however, from the Milton Stewart Evangelistic Fund, money given on condition that it be used at once and for an advanced or new work. At the Annual Meeting that year these "things" came together thus: Mr. and Mrs. Dykstra were assigned to Amarah, a substantial sum of Milton Stewart money was voted for the purchase and operation of a launch for touring work. Mr. Dykstra's early training on a Western farm developed in him a real penchant for mechanics, and he was the one man of the Mission who could make the undertaking a success. From one of the last remaining lots of launches up for sale he succeeded in getting the present "Milton Stewart," a substantial forty foot boat with a sound wooden hull and a standard British kerosene motor. He has fitted it up with all sorts of conveniences and he with Mrs. Dykstra can and do spend weeks on board. From the main rivers, channels branch off and from these lesser ones and so on until the whole country is a network of water ways. On these tours Scriptures, literature and simple medicines are taken along. The country is being opened up and men and women are being reached who otherwise would never hear the Gospel message.

EXTENSION INTO MESOPOTAMIA

How in the providence of God, the Mission was led to extend its field to the north is set forth in the first report of Dr. Cantine from Baghdad, whither he and Mrs. Cantine were sent at the end of 1920.

"This annual report records the first year's history of a venture upon new and memorable ground, and one which may entail considerable responsibility for the future. And although as such it may be thought of some importance, yet we may not congratulate ourselves that the occupation of Baghdad by the Arabian Mission means, by itself, a great advance in the evangelization of Arabia, such as would follow the opening of a new station at Hassa or on the Oman Coast. For it must be remembered that Baghdad was held by the Church Missionary Society years before our Mission was organized, and has not lacked continuous occupation from that time on. It is true that this mission of the great English society did not grow as rapidly as ours did, but when the war broke out they had six or seven men and women at work in the city and a large and costly building enterprise under way. Five years of the ravages of war effectually destroyed what could be destroyed of missionary enterprise, and when faced with this material loss, and with the necessity for a new beginning under uncertain political conditions, with also a very trying deficiency in both men and means, the society decided to withdraw from its Mesopotamian field. We, being their nearest neighbors, working at some of our stations under identical conditions and one with them in their hopes and efforts for the good of the Moslem population, it was but natural that we should have had to consider what could at once be done to conserve what was left of nearly four decades of missionary effort; and to keep open this door, not alone to Mesopotamia, but also to Northern Arabia —a door which might in the inevitable clash of inter-

ests incident to the reorganization of the country, have been shut for years to come. To this appeal the Arabian Mission could not be deaf, and at its annual meeting a year ago, we were appointed to Baghdad, it being understood, in fact, so noted by the Board, that this appointment was only a tentative measure, the hope and expectation of the Mission and the Board being, that for all Upper Mesopotamia some scheme of union effort might be inaugurated at home, that would include the Reformed-Presbyterian bodies of America, some of them already interested in work among Moslems."

When the furlough of Dr. and Mrs. Cantine fell due in 1922, Mr. and Mrs. Bilkert were stationed there until their return. The Presbyterian Board early shared in the concern for this field, and through its Persia Mission, occupied the station of Mosul. When the Reformed Church in the United States joined the scheme for a union effort and sent out a missionary family, the United Mission in Mesopotamia was organized. In another chapter will be given an account of that Mission.

EVANGELISTIC GAINS

It can thus be seen that substantial advances have been made through evangelistic as well as through medical work. But no statement of the decade's work would be complete without a reference to the winning of followers of the Lord Jesus, since that is the object for which all the activities of the Mission are carried on. In regard to converts, it must still be stated that no organized church of such

form among Moslems exists in our field. They are still too few for that, and conditions too hard to gather them. The Church of Christ in Arabia is in its beginnings a martyr church. However, let it be noted that converts are coming in larger numbers than ever before in these thirty-five years. The numbers of those reported as received on confession for the last three years have been five, seven and seven. Further, at all the stations not only is the increase of inquirers noted but also the fact that the men and women coming under instruction are of a better type than formerly, and continue for longer periods than before, often forming regular classes. And finally, surely the morale of the force counts for much. In the days of the war we learned that the destiny of a nation depends on the morale of its armies. How much more is this the case where the conflict is a spiritual one. What is meant is expressed in the report of the state of the Mission made by the Corresponding Secretary of the Board to the Synod of 1925. "The perusal of the Report of the Mission leaves one with a feeling of thankfulness and comfort, as a new hope, after long waiting, seems to have entered the hearts of the members of the Mission. The manifestations of the presence of the Holy Spirit have been many. In addition to those who have definitely accepted Christ there have been many more who are seriously inquiring into His claims. His Gospel seems to have freer access and the missionaries are being received with far less reserve than formerly. On the whole, the trend toward more hopeful thinking among the Moslems is evident."

LORD HARDINGE AT KUWAIT

There are a few events of special significance to be noted. The first is the visit of Lord Hardinge, Viceroy of India, to Kuwait in January, 1915, the occasion being an official one. He received Dr. and Mrs. Mylrea in private audience and also inspected our Hospital. "It was a pleasure to show him everything. He was especially taken with the operating room, and said that he thought we had done wonders. He asked if the furniture and fittings were not American, and when I said 'Yes,' he replied, 'I thought so—so simple and yet so good.' He wrote in our Visitors' Book: 'I wish this undertaking good luck and Godspeed,' signing himself, Hardinge of Penshurst. As we left the Hospital to walk up to the house, his private surgeon, by whom he was accompanied, Lt. Colonel Sir J. R. Roberts, K.C.I.E., put an envelope into my hand, saying: 'This is a small donation from the Viceroy, Sahib.' I afterwards found it to contain a check for rupees three hundred, a welcome gift in these hard times."

DEPUTATIONS

In April and May of 1916 Dr. William I. Chamberlain, Secretary of the Board of Foreign Missions, made an extended visit to the stations of the Mission, coming as the representative of the Deputation of that year, consisting of himself and Mrs. Chamberlain and the Dr. and Mrs. Wm. Bancroft Hill. This Deputation had visited the Missions of the Church in Japan, China and India, but because of the difficul-

ties of travel in the Persian Gulf, Dr. Chamberlain made the tour of the Arabian Mission alone. Even so, he would not have been able to reach Bahrain and Kuwait had it not been for the great courtesy of the Resident of the Gulf, Sir Percy Cox, and of the Chief Naval Officer, who placed at his disposal H.M. S. "Clio," a sloop of war. A ten-day trip was made in her during which not only Bahrain and Kuwait were visited but also a number of other places, so that conditions in the Gulf could be thoroughly studied. Basrah and its environs were also investigated. Both the Mission and the Deputation felt its object was attained, viz., to study conditions and methods so as to make the future administration of the home agencies more sympathetic and effective.

The next event was also a Deputation, this time consisting of Dr. Chamberlain and Dr. T. H. Mackenzie, the Chairman of the Executive Committee of the Board. While in India the Deputation met with the Mission at Kodaikanal, where the Annual Meeting was that year in session. It was at this meeting that the decision was made to occupy Baghdad, and plans were discussed for the missionary occupation of Mesopotamia. September and October were spent by the Deputation in the Gulf and in Mesopotamia. It was on the occasion of this visit that Dr. Chamberlain went into inland Arabia, getting as far as Hassa. Besides the question of Mesopotamia, this Deputation investigated the subject of missionaries' salaries, and upon their report the Board granted substantial but much-needed increases in both salaries and allowances. The coming of such deputations is

helpful to both the Mission and the Board, and in the rapidly changing condition of the "unchanging East" they should be more frequent.

"I will remember the years of the right hand of the Most High." So sang the Psalmist and the Mission can look back upon the past decade with the feeling of gratitude. The years of the war and its aftermath were years to test the spirit of men, and yet we can now see that He was carrying out His purpose. The more recent years have been marked by increasing manifestations of His favor, and as the Mission enters a new decade and also a new chapter in its history, it is with a large measure of faith and hope that He will grant the season of refreshment from on high until His church shall be established in

"The land long since neglected,
But of truth and grace elected."

Chapter X.

WOMEN'S WORK FOR WOMEN

The object of this chapter is not to give a historical review of the work of the women of the Mission, for a good deal of its thirty years of development has been given in the previous chapters, while the Jubilee Book of the Woman's Board (Fifty Years in Foreign Fields, by Mrs. W. I. Chamberlain) also reviews that work decade by decade. But a separate chapter is necessary, first, because of the importance of this work, second, because it illustrates so strikingly the growth of the Mission and the development of Christian work in Arabia, and third, because it is desirable to give a summary picture of what this work is and of its present status.

It is the custom in missionary literature to accord separate treatment to work among women and there is ample reason for so doing. However, should this be carried too far, some may fall into the habit of regarding it as a department or a feature of a mission's activity. Certainly in the Arabian Mission it is neither, but is of the very essence of its work. It is possible that the Mission may some day decide to give up all medical work or all educational work, but so long as its objective is the evangelization of the people of Arabia, so long must its work for women and men go parallel. This fact is here recognized. In its councils as in its practice, this parity or rather

oneness of its work has always been recognized and further, since no people can rise above the condition of its motherhood, it is also recognized that until the Gospel gets into the harems no movement towards Christianity can be expected.

In no other single aspect of its life is the growth of the Mission exhibited as in women's work. The first formal mention of such work occurs in the Arabian Mission Statement No. 9, being the record of the work of 1896:

"By ministering to their bodies at the dispensaries in Basrah and Bahrain, by visiting villages and huts, by reading the Gospel, by teaching morals and most of all by her very presence among us and them, Mrs. Zwemer has inaugurated a hopeful work for our Arabian sisters. Nowhere and at no time since coming to our Mission was she subjected to any annoyance or rudeness from the Arabs, although many had not seen a white woman before. And it has been abundantly demonstrated through her journeys and experiences that the door for such work is widely open and may prove of untold blessing if others, like minded, come out to join her in the work for Arabia."

But it was to take a number of years till the wide open doors should be entered to any extent. In 1898, two associate missionaries were sent out, and in 1902 Miss E. G. DePree, the first single lady worker, was appointed. But from that time on there has been a steady flow of workers, and today there are fourteen associate missionaries and nine single workers on the roll of the Mission. As for the report of the work being done, the Report for Arabia in the

Woman's Board Year Book for 1925 covers fourteen closely printed pages. The list includes Evangelistic Work at Muscat, Bahrain, Kuwait, Basrah and Amarah; Medical Work at Muscat, Bahrain and Kuwait, and Educational Work at Bahrain and Basrah. What Mrs. Zwemer outlined in her first report has grown into a mighty plant, the mustard seed grown beyond a herb even to a tree at each of the stations, in the shade of which many have found help and relief and comfort. In medical work accurate figures are kept and the statistics of a recent annual report are most revealing: Muscat, Total Attendance, 7,297; Bahrain, Patients in Dispensary, 8,768; Kuwait, Total Treatments, 10,000.

Equally striking is the development of the "Home Base." When Mrs. Zwemer became a member of the Mission, the Trustees requested the Woman's Board of Foreign Missions to assume her support, but so conservative was that body then that action was deferred until 1898. In 1900 Mrs. E. E. Olcott became a member of that Board and the following year she was made Corresponding Secretary for Arabia, and she has continued the firm friend and faithful fellow-worker of her sisters in Arabia. In increasing degree, the Woman's Board assumed the support of the women appointed to Arabia and this went on until, in 1918, it adopted the work of the Mission for women as a whole, assuming the same relation to it as to the other Missions of the Church, thus anticipating by six years the action of the General Synod of 1924 in making the work in Arabia one with the other Missions. How complete has become the incorporation of the work in Arabia

not merely in the office work of this Board, but in its thought and sympathy, is shown by its action in assigning two sums, one of $25,000 from its Jubilee Fund, and another of $7,500 from legacies, to Arabia, making possible the erection of the Girls' School building in Basrah and of the Women and Children's Hospital in Bahrain.

While it has been stated that the object of the chapter is not historical, the table at the end does cover the whole history of Women's Work and is the basis of several observations as to what this has been and is. In the first place, there is the fact that these women, adding together their terms of service, have given over three centuries of actual Christian service in Arabia, or if the count is made of the total years given to the service of the Mission, at home and abroad, the total is three hundred and seventy years! Surely, that is something to praise God for! The table does not show which department of a station's activities the several workers were engaged in from time to time. In fact, such a table would be more complicated than any cross word puzzle, for an important factor in the successful operation of the Mission must be noted here, viz., the adaptability of the workers. Naturally a doctor does not turn aside from the sphere for which she has the technical qualifications but the fact of being a doctor has never debarred such a one from taking over someone's evangelistic work when the need arose. As for others, due regard would be given to a person's qualification or her desire but when the occasion arose, as it often did, the nurse became evangelistic worker or *vice versa* and either became school teacher. The reason

why such an interchange was practicable was the close co-operation and the supremacy of the evangelistic aim in all departments. Again noting the table, nearly every one began her missionary life in Bahrain or shared in the work there at some time or other. This was due, of course, to the practice of the Mission of putting all new-comers there to learn the language, though not altogether, for many were assigned to other important work which centered there. Further, it is to be noted that the women of the Mission have fully shared with the men in the hardship of frequent transfers necessary in a pioneer field to keep work going in widely separated stations. But the table does not furnish matter for only cheerful observations. It must never be forgotten that the women of the Mission have paid the price of devotion to duty equally with the men in lives laid down. It is especially the medical faculty that has suffered such losses and now for years there have been but two women physicians in all this field. And then to think that no woman doctor has been appointed to Arabia in fifteen years!

But what is the work that is being done? One might begin with the mention of just every day housekeeping. This is not mentioned in the reports as work, but gentle reader, it is! And then there is the missionary value of our Christian homes, which is just as great as of yore, for the relation of husband and wife according to Christian standards is still a topic of conversation fruitful of many helpful lessons. But to the work! Mention has been made of the thousands of patients treated at Muscat, Bahrain and Kuwait; and before another year is out a similar

record will be made at Amarah, it is hoped. Now, the basis of this work is the doctor's technical skill. If stress has been laid on medicine as an evangelistic agency, it is not meant that there is ever any lowering of the standard of efficiency. No cheap imitation or substitute for the best home standards is offered these patients, rich or poor. Work of the dimensions going on at these stations could not have been built on anything less than thoroughness and skill. But the evangelistic opportunities are also many, at the morning clinics, with the in-patients and on out-calls. It is not all plain sailing, this endeavor to communicate the Gospel message, but along with the rebuffs there are also many hopeful signs, as the following report indicates:

"In former years there have never been so many in-patients as of late. Some of the most respected families seem to feel it no disgrace to allow their women to stay in the hospital. For the first time the capacity of our hospital has been taxed. We shall soon need to build more private wards. Perhaps the greatest evangelistic opportunity of all is that offered by the in-patients. Those who are convalescent hear the dispensary preaching almost every day. Besides this, whenever possible, we have made it a point to spend at least one evening in each patient's room. It is remarkable to see the clamoring crowd of dispensary patients seat themselves with scarcely a murmur, and listen patiently and with apparent appreciation to a story from the Gospel and a prayer in their behalf. Perhaps they have learned to submit gracefully to the inevitable, or perhaps they have come to believe our daily assertion that the reading

of God's Word is really more for their benefit than any medicine could be. At any rate, it has stirred our hearts to look into those scores of upturned faces, to hear intelligent answers to our questions about Christ, and to see, sometimes, tears welling in the eyes of those whose hearts are touched."

This was written about the work at Kuwait, but it applies equally to Bahrain and Muscat.

School work also has its technical side, where skill and training are essential that the work may be built upon sound foundations. In laying out the curriculum, the golden mean is sought between what is wanted by prospective pupils and what ought to be. The standard of scholastic attainment is set high and with it goes the ideal of character building. There are schools at Bahrain and Basrah. Perhaps the hardest work ever done in the Mission was in connection with that at Bahrain, and for years there was not much to show for it. A new beginning has been made in the recent years and the outlook is more hopeful. The following report indicates this promise of the future:

"I followed the same plan this year as last in doing all the teaching myself, the curriculum consisting of classes in Bible, arithmetic, reading, writing and geography, taught in Arabic; classes in English covering conversation, and reading, and vocal music in both languages. Friday was again made an Arts and Crafts day with drawing, construction, physical exercises and sewing, besides the regular Bible work. Our total enrollment for the year was 43, consisting of 2 Christians, 13 Jewesses and 28 Moslems. The latter group included 15 Arabs, 7 Persians, 4 In-

dians and 2 Negresses. We had a total of 148 visitors throughout the year."

In Basrah there is a school in the city and another in the suburb called Ashar. The former draws more Moslems while the latter has many Christian applicants. These schools have been valuable in the evangelistic field because of the houses opened to the workers. The greatest difficulty has been in holding the girls long enough to finish the course because the ideal of an educated womanhood has not taken hold. Slowly the change is coming.

"Since our last report was written, two Moslem girls completed the eighth year of work and were graduated from our Basrah school. To missionaries in more advanced Moslem countries, this fact may carry no significance, but to us it brings deep satisfaction and thankfulness, and is an augury for larger results in the future. To the girls themselves, their graduation was the culmination of long cherished hopes, and to the other Moslem pupils, it has proved an incentive to harder work, while in their families the sentiment is growing that the school life of girls should be prolonged. Some of the mothers have the idea that the diploma should be given when a certain number of years have passed, quite regardless of scholarship, and we are constantly asked for special dispensations "for friendship's sake"; but they are gradually learning that there is no royal road to learning, and we trust that the time will soon come when their ambitions for their daughters will not be bounded by an eighth grade certificate." From the Year Book of the Woman's Board, 1925.

Evangelistic work is not institutional but with the

passing of the years it is becoming more and more systematized. House visitation and receiving visitors bulk large at all the stations, and because of the large numbers of houses open, regular times and well planned routes must be adopted to cover the ground. In order to receive all the visitors that would come to the Mission houses, "at home" days are held, all of which makes for system and regularity. There are prayer meetings for Christians and for Moslems, Sunday meetings and Sunday schools, the instruction of inquirers and, under special circumstances, the giving of private lessons in houses. No small program this and one requiring special training just as well as medical and school work. The quotation with which this chapter closes applies especially to evangelistic work; it was written by one engaged in it, but it applies also to all the work. It has been well said that Christianity is not taught but caught. Perhaps it would be more truly said that Christianity may be taught but Christ-likeness is caught. It is the personal contact that counts, it is "just being friends" that is winning the hearts of Arabia's women.

"In the first place, no doubt, it (friendship) is founded on curiosity—we are strange, and come from the big world outside, and our visits mean a break in the deadly monotony of the Mohammedan woman's life—but later they come to prize the steadfastness and sincerity of a Christian woman's friendship. 'You Christians always keep your word,' is a frequent comment. 'If you say you'll do a thing, we know you'll do it. People of Islam are great liars.' "

"In spite of their fatalistic acceptance of their own

lot in life, they seem to take vicarious comfort in knowing us, women who are happy and free and secure, and the contrast between our lives and their own is a more eloquent testimony to the blessings of Christianity than all the expounding of doctrines. Friendship is as much of an art here as in a more sophisticated society—one must approach them slowly, win their confidence gradually and establish a bond of sympathy beyond mere words—but once won it is a treasure beyond compare. Mrs. Worrall is remembered and inquired for by many women, whose affection and gratitude are not in the least altered by time; and many are the homes where the mention of Mrs. Bennett's name brings tears, as they remember and mourn that dear lost friend and her ministry of love.

"We teach their children, we heal their sick, we try to show them better ways of living, but of all the means by which we endeavor to reach them with the ministry of Christianity, I think there is none so powerful as this one, of just 'being friends.' "

THE NEW GIRLS' SCHOOL AT ASHAR, BASRAH

THE WOMEN MISSIONARIES AND THEIR LOCATION

Mrs. S. M. Zwemer	Basrah, 1896; Bahrain, 1896-1906 and 1910, 1911.
Mrs. F. J. Barny	Muscat, 1898; Basrah, 1899-1907; Muscat, 1907-1914; Basrah, 1920-1923; Bahrain, 1924-1925 (Arcot Mission, 1918-1919).
Mrs. M. W. Thoms, M.D.	Basrah, 1898-1900; Bahrain, 1901-1905.
Mrs. E. H. Worrall, M.D.	Basrah, 1901-1911; Bahrain, 1912-1913; Muscat, 1914-1915.
Miss E. G. DePree, (Mrs. Cantine)	Bahrain, 1902-1904; Muscat, 1904-1907, 1910; Basrah, 1911-1920; (Baghdad 1921-1925).
Miss J. A. Scardefield	Basrah, 1903-1905; Bahrain, 1906; Basrah, 1907-1910; Bahrain, 1911-1918; Kuwait, 1918-1925.
Miss F. Lutton	Basrah, 1904-1905; Bahrain, 1906-1910; Muscat, 1911-1925.
Miss L. M. Patterson, M.D.	Bahrain, 1904.
Mrs. J. V. Bennett	Bahrain, 1904-1906.
Mrs. M. C. Vogel	Bahrain, 1905-1908; Basrah, 1908-1913.
Mrs. B. L. Mylrea	Bahrain, 1907-1913; Kuwait, 1914-1925.
Mrs. M. D. P. Thoms	Bahrain, 1906-1908; Muscat, 1909-1913; Basrah, 1918-1922; (Baghdad, 1925).
Miss M. Wilterdink (Mrs. Dykstra)	Bahrain, 1907-1913; Muscat, 1914; Bahrain, 1914-1920; Amarah, 1922-1925.
Miss T. H. Josselyn, M.D.	Bahrain, 1908-1910.
Mrs. E. T. Calverley, M.D.	Bahrain, 1909-1910; Basrah, 1911; Kuwait, 1912-1925.

Miss D. Firman (Mrs. Van Ess) ..... Bahrain, 1909-1911; Basrah, 1912-1925.

Miss A. C. Iverson, M.D. (Mrs. Bennett) ..... Bahrain, 1909-1911; Basrah, 1912-1916.

Miss J. Spaeth (Mrs. Van Peursem) ..... Bahrain, 1910-1916; Muscat, 1917-1925.

Miss S. L. Hosmon, M.D. ..... Bahrain, 1911-1913; Muscat, 1914-1925.

Mrs. A. B. Shaw ..... Basrah, 1911-1914.

Mrs. M. Van Vlack ..... Basrah, 1911-1913; Bahrain, 1914-1916.

Miss G. Schafheitlin (Mrs. Pennings) ..... Basrah, 1912-1914; Kuwait, 1915-1919; Bahrain, 1920-1925.

Miss M. C. Holzhauser ..... Basrah, 1914-1916.

Miss C. B. Kellien ..... Bahrain, 1915-1917; Basrah, 1918; Muscat, 1919-1920; Basrah, 1921-1925.

Mrs. R. R. Harrison ..... Bahrain, 1916-1922; Kuwait, 1924-1925.

Mrs. A. M. Bilkert ..... Bahrain, 1917-1919; Amarah, 1920-1921; (Baghdad, 1922); Basrah, 1924, 1925.

Miss M. C. Van Pelt ..... Bahrain, 1917-1920; Kuwait, 1920-1925.

Mrs. E. P. Dame ..... Bahrain, 1919-1925.

Miss C. Dalenberg ..... Bahrain, 1921-1925.

Miss Ruth Jackson ..... Bahrain, 1921-1923; Basrah, 1924-1925.

Miss Rachel Jackson ..... Bahrain, 1921-1923; Basrah, 1924-1925.

Miss G. O. Strang ..... Kuwait, 1922-1925.

Mrs. E. V. Hakken ..... Bahrain, 1922-1925.

Mrs. C. L. Moerdyk ..... Bahrain, 1923-1924; Amarah, 1925.

Mrs. E. K. De Jong ..... Under Appointment, 1926.

Miss S. J. De Young ..... Under Appointment, 1926.

Chapter XI.

SISTER MISSIONS

THE KEITH-FALCONER MISSION OF THE UNITED FREE CHURCH OF SCOTLAND

A few months after the death of Ion Keith-Falconer at Sheikh Othman, his colleague, Dr. B. S. Gowen, resigned on account of ill health. Work ceased for a while until Rev. W. R. W. Gardner and Dr. A. Patterson were sent out in 1888, since when there has been no interruption even though the Mission has been carried on at a very heavy price of life and health of the workers. Rev. Dr. John C. Young came out in 1893. Dr. Patterson had resigned in 1891 and when Mr. Gardner resigned in 1895, Dr. Young carried on the whole work of the station besides filling the chaplaincy at Aden. Dr. W. D. Miller joined him in 1898 but withdrew after his wife's sad death. Dr. J. R. Morris was then his fellow-worker for seven years, at the end of which he found it necessary to secure a transfer to India to a better climate. In 1906, Dr. A. MacRea was appointed and served in the Mission for eleven years.

In Keith-Falconer's mind there were two doors of entrance to Arabia, the children and the sick. School work was carried on by Mr. Gardner and then by Dr. Young. When the Danish Mission was organ-

ized at Aden this was handed over to them as also the Bible work in large part. The Keith-Falconer Mission remained essentially a medical mission. Its history reads very much like that of any of the stations of the Arabian Mission. Much ignorance and prejudice and opposition had to be overcome. Gradually the battle was won. In 1909 the Keith-Falconer Memorial Hospital was completed. A further step in advance occurred in 1911 when two trained nurses were sent out, Miss M. Miller and Miss H. C. Findlater, followed in two years by Miss A. E. Farrar and then by Miss Bryce.

The following account is from the pen of Dr. Young himself, written to the author not many months before he was called to the higher service. "I am truly sorry that we lost all our Mission records when the Turks raided our Mission in 1915. (Not only were records lost then but the Hospital was ransacked and the Doctor, along with his fellow-workers, lost most of their property and especially valuable papers and books.) In Sheikh Othman the Medical Mission continued to draw patients from a very wide area and the Hospital had to be enlarged till in 1914 there were 1,437 in-patients and 2,035 operations were performed, while 54,354 audiences were given to the people. Then came the war and the subsequent occupation of the village and of the hospital by the Turks. After this the work was in abeyance for nearly six years, when Dr. John C. Young and the Rev. James Robson re-started on the first of March by opening the hospital, then on the first of May Mr. Robson re-opened the school, which now bids fair to be a real success, as the war taught

many parents the value of education. At present our Mission staff is made up of the following:
Appointed

1892—The Rev. John C. Young, M.D.,
1919—The Rev. James Robson, M.A.,
1921—Miss V. M. Cameron, Trained Nurse,
1924—Miss Annie MacColl, Trained Nurse.

On the first of November, 1922, Dr. James M. Turnbull got back to the Mission (he had substituted during furloughs of Dr. Young and Dr. MacRae) along with Mrs. Turnbull, but unfortunately repeated attacks of dysentery so sapped his strength that he had to leave Aden for good at the end of November, 1924, and his place both as a Christian missionary and a skillful surgeon will be hard to fill."

And now Dr. Young, the senior missionary of all Arabia, himself is gone and *his* place will indeed be hard to fill. He was a great surgeon and a great missionary, an acceptable preacher and a great administrator. He could, as he often did, direct the work of the Mission when sickness or death deprived him of his associates and with it all meet a friend at Steamer Point without appearing hurried, or help one of his "boys" in his work as Chaplain to the Scottish regiments stationed at Aden. Surely Dr. Young was a worthy successor of Ion Keith-Falconer.

THE MESOPOTAMIA MISSION OF THE CHURCH MISSIONARY SOCIETY

Baghdad was occupied by missionaries of the Church Missionary Society in 1883, after a visit by Dr. Bruce, then a missionary in Persia. The first

missionary was Rev. T. R. Hodges, who afterwards went into the service of the British and Foreign Bible Sociey. Dr. Henry Martin Sutton was the first medical missionary. He laid the foundations whereon was built up a strong medical work. Among the doctors who worked in this station were Dr. Brigstocke, Dr. Storrock, Rev. E. E. Lavy, M.D., and Dr. Johnson. The clergymen stationed here were Mr. (afterwards Bishop) Stileman, Mr. Parfit, Dr. Lavy and Mr. Boyes. There were also a number of women missionaries, nurses, teachers and zenana workers, among them, Miss Martin, Miss Butlin, Miss Clark, Miss Kelsey and Miss Lavy. In 1901 Mosul was taken over from the American Board missionaries and opened as a second station. At Baghdad the medical work had advanced to the extent that when the war broke out a large building project to house the medical work was in hand, costing thousands of pounds sterling, there were flourishing schools, a boys' school of 160 enrollment and also a girls' school, and the local congregation of Protestants was regularly organized. In Mosul a flourishing medical work had grown up and the girls' school under Miss Martin was a very promising institution. With the outbreak of the war all this work was disorganized and when a few of the missionaries could return they found but little left from the results of almost four decades of work, while their property was sadly damaged. The Mission had again and again to go through periods of a woefully insufficient staff, and as a result it lacked that continuity of effort which makes for real strength. Consequently, when the parent Society had to face the hard fact of

retrenchment in order to save at least some of its work, Mesopotamia was one of the fields to be given up. To the Arabian Mission, this was a real grief. The bonds of sympathy were stronger than any mere national or sectarian differences. Our problems, our aims and our methods were one, and the Arabian Mission always felt that the C. M. S. were a strong link in the missionary encirclement of the citadel of Islam.

THE UNITED MISSION IN MESOPOTAMIA

It has already been related how the Arabian Mission occupied Baghdad and began work there and how the Persia Mission of the Presbyterian Church did likewise in Mosul. The idea of occupying this field by some form of co-operative effort by a number of Boards was mooted soon after the first steps by those two Missions had been taken. Their Executive Officers, Dr. William I. Chamberlain and Dr. Robert E. Speer drew into consultation officers of other Boards of the Presbyterian-Reformed family of churches. When plans had progressed and taken definite shape and the several official bodies interested had taken necessary action the first regular meeting of the representatives of the co-operating Boards was held on November 8, 1923, at 156 Fifth Avenue, New York City. The representatives organized as The Joint Committee of the United Mission in Mesopotamia. This Joint Committee organized with the following officers:

Chairman, Dr. Robert E. Speer, of the Presbyterian Board (North); Vice-Chairman, Dr. J. C. R.

Ewing, of the Presbyterian Board; Secretary-Treasurer, Dr. W. I. Chamberlain, of the Reformed Church in America. The Executive Committee: Dr. A. R. Bartholomew, of the Reformed Church in the U. S.; Mrs. E. E. Olcott, of the Reformed Church in America, and the officers.

The three Boards of the Presbyterian Church (North) and the two Reformed Churches entered into active partnership in this union endeavor. The Presbyterian Church (South) and the United Presbyterian Church had expressed their adherence to the plan, but being unable to assume new responsibilities at the time, did not actively participate. The object of the Mission was stated to be the evangelization of the Moslem population of upper Mesopotamia. The Mission organized on the field at the first Annual Meeting, which convened at Baghdad on April 10, 1924. There were present the following missionaries: Dr. and Mrs. James Cantine, of the Reformed Church in America; Dr. and Mrs. Calvin K. Staudt, of the Reformed Church in the United States; Dr. and Mrs. Edward W. McDowell, Rev. and Mrs. Albert G. Edwards, Rev. J. Wallace Willoughby and Rev. Roger C. Cumberland, of the Presbyterian Church. The work already existing at the time of the meeting and since developed consists of evangelistic work at Baghdad, with out-station work at Hillah, and educational work for boys and girls. At Mosul there is evangelistic work and educational work for girls. Evengelistic work among the Kurdish tribes of the Mosul area is also carried on from Mosul as a base. This Mission is a new experiment in co-operation in the history of Protestant Missions.

ION KEITH-FALCONER HOSPITAL, SHEIKH OTHMAN

THE RIVER FRONT, BAGHDAD

There are many examples of union institutions, educational, medical, etc. Here an entire Mission is being conducted co-operatively and the experiment is working.

THE DANISH CHURCH MISSION OF ADEN

About the end of the year 1903, Rev. Olaf Hoyer saw an article by Dr. S. M. Zwemer in *The Missionary Review of the World,* "An Appeal for Hadramaut," and he came down from Jerusalem to Aden, hoping to find a good field of work in Makalla on the south coast of Arabia. At first the Sultan of Makalla received him with a great show of kindness and made him stay with him as his guest, but when he went back again to settle there it was a different story, and he did all that he could to oppose him, ultimately putting him on board an open dhow and sending him back to Aden, where he arrived in a pitiful condition. On getting back his health, he decided to wait on at Aden hoping and praying that soon the way would be cleared for starting work at Makalla. Thereupon, Dr. Young, feeling that he could no longer do justice to all the work he was carrying on, handed over the educational branch of the work at Sheikh Othman to the Danish Society and also asked Mr. Hoyer to share in the evangelistic work. Thus the two Missions worked together in Sheikh Othman till 1910, when Mr. Hoyer decided to remove to Aden where there would be more scope for his school, as the desire for education was becoming more pronounced in the town. Moreover, as it was felt that there was also a larger field for the sale of Scriptures there, the shop was transferred

to Aden City and the British and Foreign Bible Society contribution was handed over to the Danish Mission. In 1911 a determined effort on the part of Mr. Hoyer enabled this Mission to establish a Bible Shop at Hodeida on the Red Sea. In 1914 the Mission consisted of Rev. and Mrs. Hoyer and two ladies at Aden and two single lady workers at Hodeida. Of course, the war upset everything, but in 1919 Rev. C. J. Rasmussen re-opened the work. At present the staff consists of Rev. and Mrs. C. J. Rasmussen, Miss Voegt, Miss Christensen and Miss Anderson. Rev. O. Hoyer is now the Home Secretary of the Mission at Copenhagen.

THE CHRISTIAN AND MISSIONARY ALLIANCE OF NEW YORK

Reference must be made to the work of this Society through their representative, Mr. Archibald Forder. From Jerusalem as a base, he labored on behalf of the Society among the Bedawin of northwest Arabia, and he carried on real pioneer work in that region. His journeys took him as far as Maan and El-Jowf. One cannot help regretting that the Society did not take steps to organize a mission on the field so as to conserve the fruits of such heroic labor.

In order to complete the list of organizations laboring for the evangelization of Arabia mention must be made of the societies which have no agencies of their own in the country but work through the Missions.

THE BRITISH AND FOREIGN BIBLE SOCIETY

The Bible Societies have modestly called themselves the "Handmaids of Missions," but a more just name would be "helpmeet." In the work of bringing the Bible to the people of Arabia, this Society preceded the Missions now working in Arabia by many years. As early as 1843, Dr. John Wilson of Bombay sent colporteurs up the Persian Gulf and to Aden. In 1880 a Bible depot was opened in Baghdad, and in 1886 another at Aden. When Dr. Cantine and Dr. Zwemer settled in Basrah this Society supplied them with the Scriptures at depot rates and also made them a substantial grant towards colportage expenses. That grant has continued all through the years, covering part expense of the colportage at Basrah and Kuwait stations.

THE AMERICAN BIBLE SOCIETY

The Arabic Bible in circulation today is the gift of the American Bible Society. This in itself is the greatest missionary service of the century rendered to this land. The practical missionary in Arabia today would find it difficult to conceive of his work with a less perfect version. Dr. Eli Smith began to collect material in 1837, the work of translation was commenced by him in 1848 and from then taken up and completed in 1864 by Rev. Cornelius V. A. Van Dyke, M.D., D.D., Lh.D. Both this Society and the British and Foreign print various editions of God's Word and the missionary has a wide choice of types and bindings, and the needs of the poorest are

met as well as the desire of the wealthy for a finely bound volume. The American Bible Society has for years had a share in the Bible work of the Arabian Mission by making a colportage grant to the stations of Bahrain and Muscat.

For general literature, devotional, educational and controversial, missions in Arabia are dependent upon agencies developed in other fields. Since they are not distinctively agencies of Arabia, it will be sufficient to acknowledge the dependence and gratefully record their names, The American Press, Beirut, of the American Presbyterian Mission of Syria, and The Nile Mission Press of Cairo.

In addition, grateful mention must be made of two Societies which are truly fellow-workers in this field as in many others. One is concerned with literature, though itself does not publish but furnishes the means for publication and circulation; the other has the whole field of missionary activity in its program. Missionaries sometimes think of it as "the godmother" among the societies, for it ever has a sympathetic ear for special and urgent needs that so often arise. In both cases each word of the name is full of meaning to the missionaries of Arabia.

THE AMERICAN CHRISTIAN LITERATURE SOCIETY FOR MOSLEMS

THE BIBLE LANDS MISSIONS' AID SOCIETY OF GREAT BRITAIN

Chapter XII.

CONCLUSION

The General Synod of the Reformed Church in America convened at Asbury Park, N. J., in June, 1914, in adopting the report of its Committee on Foreign Missions, took the following action:

In view of (a) The suggestion several times called to the attention of the Board by General Synod, e.g., 1890, 1892, 1893, 1909, (b) The evident desire of the churches for a simplification of denominational organization, as expressed in the Report of the Committee on the Survey of the Boards and Agencies of the Church, (c) The favorable attitude of the members of the Arabian Mission and of their associates, (d) The fact that the Arabian Mission has passed from the stage of a Pioneer Mission with its special appeal, (e) The further fact that the support of the Arabian Mission is almost exclusively confined to the Reformed Church in America,

Resolved, That the Board be authorized to bring about at as early a date as possible the amalgamation of the Arabian Mission with the Board.

As the terms of the preamble indicate, the General Synod in directing the amalgamation of the Arabian Mission with the administration of its other Missions, was simply directing its Board to bring about the necessary legal action and office changes in view of a *"fait accompli."* There was no longer any reason for

the separate organization of the Arabian Mission, and amalgamation was the logical step to take. Officially "adopted" in 1894, it was now indeed adopted by the Church in its sympathy and support. A merely cursory review of the reports of the Foreign Board reveals that fact. If the Mission suffered with the Board's Missions in the hard times of 1914 to 1918, it also shared with them in the relief of the "One Day Income Fund" of 1918-1919 and in the Emergency Fund of 1921; it has its place assigned in the work of the Progress Council while in the councils of the Woman's Board it is receiving equal consideration with the long established missions in China, India and Japan.

And yet this final step of amalgamation is a step. Thereby, the Mission returns to the fold of the Church from whence it sprang and the question naturally arises, What will the Church now make of this trust newly taken upon itself? The Arabian Mission has a history of fine achievement and of great ambition for the Master's Kingdom in Arabia. On its administrative side also, it has been remarkable for the men who have directed its destinies. What names to conjure with!—Lansing, Searle, Cobb and Bingham; and among the living, Olcott and Chamberlain and Mackenzie. As regards administration, the Mission can have no misgivings, for these men will still direct its affairs and give it their wisdom and experience and affection. Can the Mission look also with the same confidence to the Church? If the amalgamation now brought to pass merely means certain legal changes it will be a sorry change for the Arabian Mission, which has for its

declared object the evangelization of Arabia. As has been stated, the Pirate Coast is waiting for a missionary doctor, in fact the whole of Oman again lies open to missionary occupation and any day the call may come to enter Inland Arabia. What will the history of the decade be? Will it be a record of advances made or of opportunities lost? No doubt the Church also asks, "Watchman, what of the night?" and the Mission replies "The morning cometh" with all the assurance of the everlasting Gospel. Thirty-five years seems like a long time to labor without the visible result of a church of converts. But what are thirty-five years compared with the thirteen hundred years of the night of Islam and the indifference of God's people? Surely it is not for unprofitable servants to be impatient with their Lord who has so signally given His blessing to their feeble efforts.

In *Neglected Arabia* for the last quarter of 1925, No. 135, the Treasurer of the Board, Mr. F. M. Potter, explains in detail what the Amalgamation of the Arabian Mission means for the Board and for the Mission. This with "A Message from Dr. Cantine," appearing in the same number, will fitly conclude this chapter and the history of the Mission. *Neglected Arabia,* the quarterly publication of the Mission, has been the channel of communication for these many years between the Field Force and Home Base. Number One was for the first quarter of 1892, since which date it has come out without interruption. The Mission rejoices and its supporters with it that it will continue to bind together all who love Arabia in the bonds of intelligent sympathy.

AMALGAMATION OF THE ARABIAN MISSION

By action of the General Synod of 1924 the Board of Foreign Missions of the Reformed Church in America was authorized "to bring about at as early a date as possible the amalgamation of the Arabian Mission with the Board." Owing to the fact that the Arabian Mission was originally incorporated in the State of New Jersey, while the Board is a corporation of the State of New York, the necessary legal processes have been long and involved, but finally on September 14, 1925, the Vice-Chancellor of the State of New Jersey passed a decree dissolving the Corporation known as the Arabian Mission. Owing to the voluntary services of a lawyer serving as a member of the Board, it was possible to complete this tedious process practically without expense to the Board.

This step, marking the passing of the Arabian Mission into full partnership with the other fields of the Church, is a significant culmination of the thirty-six years of history of this pioneer Mission, and we have therefore requested Dr. James Cantine, one of the founders of the Mission, to add his word of comment upon this development, in the message which appears below.

It is important that all should understand what this step means, as it affects gifts for work in Arabia. No change whatsoever has been made in the work of the Arabian Mission on the field. To all intents and purposes it has been for a number of years under the administration of the Board and drawing most of its support from the Reformed Church. Owing to the

fact of its separate incorporation, however, it has been necessary to keep separate records and bank accounts and in many other ways to deal separately with what after all was one work. We feel sure that all will welcome the simplifying of the accounts, the eliminating of separate checks for the one Mission, and other savings of time and trouble. It is obvious, however, that the supporters of the Arabian Mission should realize that there is no diminution of work as a result of this consolidation and their continued support is just as vital as ever. If the elimination of the separate machinery should confuse anyone and result in the curtailing of funds sent for the work in Arabia, it would be disastrous at a time when the Board is heavily in debt.

We are particularly desirous of assuring the faithful circle of syndicates and individuals who have made the work in Arabia possible, that the amalgamation with the Board brings no change in the work whatsoever, and we trust and believe that you will continue through the years to pray for and to support this hard and now more promising enterprise which has so challenged the faith of the Church. Conversions are becoming more frequent; the solid wall of opposition is at least somewhat shaken. We are eager that you share in the joys of realization as you have shared in the trial of long working against a determined opposition. Your gifts may still be designated for the work in Arabia, but checks should be made payable to the Board of Foreign Missions.

Just a concluding word as to legacies. The court decree expressly provides that any future bequests to the Arabian Mission will be administered by the

Board of Foreign Missions. It is unnecessary, therefore, to make an alteration in the wording of a will in which some good friend may have remembered the Arabian Mission, but for future guidance it might be well to advise that such legacies be left to "The Board of Foreign Missions of the Reformed Church in America *for work in Arabia.*"

A MESSAGE FROM DR. CANTINE

I remember once reading how a certain brigade, celebrated for the valor it had shown on many a hard fought field, was compelled by the exigencies of reorganization to relinquish its name and become an integral part of another military body. On the day when the change was effected, many were the memories recalled of victories gained or losses endured, of days of bitter trial and glorious triumph, of battlefields spread over state after state. As the regimental flags were furled and the insignia taken from cap and sleeve, much there was of pride mingled with regret, but never was there a doubt expressed but that the new should receive, as the old, the fullest measure of sacrifice and devotion. Some such feeling may be pardoned in the older missionaries of the Arabian Mission as they see its organization now fully merged in that of the larger Board.

As one now after thirty-six years looks back upon the days of its beginning, one readily finds excuse for those who judged its inception crude and immature, its program unbalanced and doomed to failure. Doubtless there were some, or many, who felt as one Doctor of Divinity expressed himself, that "it was

not the Lord's set time to favor work among Moslems." The first missionaries themselves, in view of what they afterwards saw of the sad fate of other similar enterprises, may now stand somewhat awed at the rashness which launched this frail craft upon the unknown sea of a new crusade. It is sometimes said that the first missionaries were men of vision, men of faith, but in the opinion of the writer, far greater was the faith of those mature minds, who by their support of this venture, assumed the responsibility for the activities of young and untried workers, in an unknown environment, attempting a task that many deemed hopeless. In glancing over the early issues of *Neglected Arabia* one will see, appearing year by year on the lists of supporters, those whose share in the accomplishments of the Mission is far beyond human measure.

And in this connection one feels how inadequate is any tribute that can be made to the memory of him who conceived of the possibility of such a mission and inspired those who first sought to realize its hopes. There is more than one sad incident connected with our early days, but saddest of all was the death of Dr. Lansing before he knew of the assured success of this child of his heart. To the founder of the Arabian Mission belongs the fullest meed of praise for the love he bore for the children of Ishmael and for the courage with which he met and overcame the initial difficulties. Another who gave unstintedly of time and strength to the interests of the Mission was Dr. J. Preston Searle. Upon him fell the mantle of Dr. Lansing, and in those uncertain days his reputation among the churches and his fine business ability

cleared from our paths many obstacles. And as the writer looks back to those early days he always thinks most appreciatively of the loving sympathy and broadmindedness of the revered Secretary of the Board, Dr. Cobb. Always the friend of the missionary, his personality did much to ensure their wholehearted loyalty to the new regime, when the administration was taken over by the Reformed Church Board.

It is rather remarkable that the considerable number of our workers who came from Church organizations other than the Reformed body and who were most of them attracted to our Mission by its interdenominational basis, should have consented so unreservedly to its amalgamation with the missions of our Church. It is a pleasing commentary upon the reputation of our Church for brotherliness. Most or all of those coming from other Churches, have now joined our communion and there will be nothing but approval from the field at the full union now consummated.

As one of those who, in the first years of the Mission, went about soliciting contributions, the writer has a lively recollection of those who came to our help from without the bounds of our own denomination; but their number has been gradually decreasing and the actual fact of union will not tend to diminish the Board's income from this source.

One scarcely knows how far the syndicate plan of support, adopted by the Arabian Mission from the first, still obtains; but there is no reason why syndicates or indeed individual subscribers should relax their efforts or withdraw their support. It was al-

ways on the field a great encouragement to note from year to year the same names reappearing on the annual reports. Many were thus faithful until death and it is to be devoutly hoped that those who still remain our special fellow-workers will find no reason in the recent action for withdrawal. The Mission needs not alone their financial support, but the yearly renewal of faith and courage that comes from the knowledge of their continued interest.

If the union of the missions now consummated is a milestone in the history of the Arabian Mission, it should show not alone what is past but it should point to what is to come. To the missionary in Arabia it will mean in the future fellowship with our fellow-workers in India, China and Japan. It will also bring a feeling of closer union with the life of our Church at home, and, please God, it will stimulate us all to more faithfulness to our Master, more love to all His brethren and a more ardent desire to help hasten the time when He shall see of the travail of His soul and be satisfied.

APPENDICES

MISSIONARIES OF THE ARABIAN MISSION

Rev. James Cantine, D.D. *Appointed* 1889

Born at Stone Ridge, N. Y.; C.E. Union College, 1883; New Brunswick Theological Seminary, 1889; D.D. Union College, 1908; Acting Corresponding Secretary, Board of Foreign Missions, 1916; Honorary Trustee of the Arabian Mission, 1916-1925; Charter Member, United Mission in Mesopotamia, 1924.

Mrs. Elizabeth DePree Cantine, R.N. *Appointed* 1902

Born at Pella, Iowa; Butterworth Training School for Nurses, 1898.

Rev. Samuel Marinus Zwemer, D.D., LL.D., F.R.G.S. *Appointed* 1890

Born at Vriesland, Mich.; Hope College, A.B. 1887; New Brunswick Theological Seminary, 1890; F.R.G.S. London, 1900; D.D. Hope College, 1904; Rutgers, 1919; LL.D. Muskingum College, 1918; Secretary, Student Volunteer Movement, 1906-1910; Field Secretary, Board of Foreign Missions, 1907-1910; Cairo, Theological Seminary, Literary Work, etc., 1912-; Editor of *Moslem World*; Honorary Secretary, American Christian Literature Society for Moslems.

Mrs. Amy Elizabeth Wilkes Zwemer *Appointed* 1896

Born at Wolverhampton, Staffordshire, England; C. M. S. Mission, Baghdad, 1894-1896 (Church of England).

Charles E. Riggs, M.D. *Appointed* 1892

Born at New Orleans, La.; Recalled 1893.

Rev. Peter John Zwemer *Appointed* 1892

Born at South Holland, Mich.; A.B. Hope College, 1888; New Brunswick Theological Seminary, 1892; died at New York, October 18, 1898.

James Talmage Wyckoff, M.D. *Appointed* 1893

Born at Queens, L. I.; M.D. Long Island College Hospital, Brooklyn; Retired 1894.

HENRY R. LANKFORD WORRALL, M.D. *Appointed* 1895
Born at New York City; A.B. Rutgers, 1884; M.D. Dartmouth Medical College, 1892; Retired 1917 (Methodist Episcopal).

MRS. EMMA HODGE WORRALL, M.D. *Appointed* 1901
Born at Greenville, Pa.; M.D. Women's Medical College of New York; M. E. Mission, Baroda, India, 1896-1900; Retired 1917 (Methodist Episcopal).

REV. FREDERICK JACOB BARNY *Appointed* 1897
Born at Basle, Switzerland; A.B. Rutgers, 1894; New Brunswick Theological Seminary, B.D., 1897; Princeton Theological Seminary, B.Th., 1918.

MRS. MARGARET RICE BARNY *Appointed* 1898
Born at Poughkeepsie, N. Y. (Episcopalian).

REV. GEORGE EDWIN STONE *Appointed* 1898
Born at Mexico, N. Y.; A.B. Hamilton, 1895; Auburn Theological Seminary, 1898; died at Birka, Oman, June 26, 1899 (Presbyterian).

SHARON JOHN THOMS, M.D. *Appointed* 1898
Born at Three Rivers, Mich.; M.D. University of Michigan, 1898; died at Matrah, Oman, January 15, 1913 (Methodist Episcopal).

MRS. MARION WELLS THOMS, M.D. *Appointed* 1898
Born at Summitt, Minn.; M.D. University of Michigan Homeopathic, 1898; died at Bahrain, April 25, 1905 (Methodist Episcopal).

MRS. MAY DEPREE THOMS *Appointed* 1906
Born at Vriesland, Mich.; Retired 1913; Reappointed 1918.

REV. HARRY J. WIERSUM *Appointed* 1899
Born at Chicago, Ill.; A.B. Hope College, 1895; Princeton Theological Seminary, 1899; died at Basrah, August 3, 1901.

REV. JAMES ENOCH MOERDYK *Appointed* 1900
Born at Drenthe, Mich.; A.B. Hope College, 1897; New Brunswick Theological Seminary, 1900.

Rev. John Van Ess, D.D. *Appointed* 1902
Born at Chicago, Ill.; A.B. Hope College, 1899; Princeton Theological Seminary, 1902; D.D. Central College, 1918.

Mrs. Dorothy Firman Van Ess *Appointed* 1909
Born at Wakefield, Mass.; A.B. Mount Holyoke, 1906; M.A. Wellesley, 1908 (Congregational).

Miss Jane Alice Scardefield *Appointed* 1903
Born at New York City; Union Mission Training Institute, 1903; Retired 1925.

Miss Fanny Lutton *Appointed* 1904
Born at Sydney, Australia (Church of England).

Arthur King Bennett, M.D. *Appointed* 1904
Born at Watkins, N. Y.; M.D. University of Michigan, 1904; Retired 1917 (Episcopalian).

Mrs. Jessie Vail Bennett *Appointed* 1904
Born at Michigan City, Ind.; A.B. University of Michigan, 1903; died at Bahrain, January 21, 1906 (Methodist Episcopal).

Mrs. Anna Christine Iverson Bennett *Appointed* 1909
Born at Slagballe, Horsens Stift, Denmark; M.D. University of Michigan, 1907; died at Basrah, March 29, 1916 (Congregational).

Mrs. Martha G. Vogel *Appointed* 1905
Born at Dresden, Germany; Nurses' Training School, N. Y.; Retired 1914.

Rev. Dirk Dykstra *Appointed* 1906
Born at Welsryp, Netherlands; A.B. Hope, 1906; Western Theological Seminary, 1914.

Mrs. Minnie Wilterdink Dykstra *Appointed* 1907
Born at Holland, Mich.

Charles Stanley Garland Mylrea, M.D. *Appointed* 1906
Born at London, England; M.D. Medico Chirurgical College, Philadelphia, 1905; O.B.E. British Government, 1919 (Church of England).

Mrs. Bessie London Mylrea *Appointed* 1906
Born at Philadelphia, Pa. (Presbyterian).

Rev. Gerrit John Pennings *Appointed* 1908
Born at Orange City, Ia.; A.B. Hope College, 1905; Western Theological Seminary, 1908; extended leave 1914-1917.

Mrs. Gertrud Schafheitlin Pennings *Appointed* 1912
Born at Berlin, Germany; B.Sc. McGill University, Montreal, Canada, 1909 (Lutheran).

Miss Thyra Hildegarde Josselyn, M.D. *Appointed* 1908
Born at San Francisco, Cal.; M.D. College of Physicians and Surgeons, Univeristy of Illinois, 1908; Retired 1910 (Episcopal).

Rev. Edwin Elliot Calverley, Ph.D. *Appointed* 1909
Born at Philadelphia, Pa.; A.B. Princeton University; A.M. Princeton, 1908; Princeton Theological Seminary, 1909; Ph.D. Hartford Seminary, 1923 (Presbyterian).

Mrs. Eleanor Taylor Calverley, M.D. *Appointed* 1909
Born at Woodslow, Pa.; M.D. Women's Medical College of Pennsylvania, 1908 (Methodist Episcopal).

Paul Wilberforce Harrison, M.D., D.Sc. *Appointed* 1909
Born at Scribner, Nebr.; A.B. University of Nebraska, 1905; M.D. Johns Hopkins Medical School, 1909; Fellow American College of Surgeons, 1921; D.Sc. Hope College, 1923 (Congregational).

Mrs. Regina Rabbe Harrison, R.N. *Appointed* 1916
Born at Catonsville, Md.; Union Protestant Infirmary Training School for Nurses, 1916 (Lutheran).

Rev. Gerrit Dirk Van Peursem *Appointed* 1910
Born at Maurice, Ia.; A.B. Hope, 1907; Princeton Theological Seminary, 1910.

Mrs. Josephine Spaeth Van Peursem, R.N. *Appointed* 1910
Born at Fribourg, Switzerland; German Hospital, New York.

Miss Sarah Longworth Hosmon, M.D. *Appointed* 1911
Born in Henderson Co., Ky.; M.D. Medical Department, University of Illinois, 1911.

THE UNIVERSITY OF MICHIGAN SCHEME REPRESENTATIVES

Appointed 1911

HALL G. VAN VLACK, M.D. — *Retired* 1917

MRS. MERCY VAN VLACK — *Retired* 1917

CHARLES F. SHAW, E.E.B. — *Retired* 1914

MRS. ADELE B. SHAW — *Retired* 1914

PHILIP C. HAYNES, E.E.B. — *Retired* 1914

MISS CHARLOTTE BARBARA KELLIEN — *Appointed* 1915
Born at Petrolia, Canada (Presbyterian).

REV. HENRY ARJEN BILKERT — *Appointed* 1917
Born at Kalamazoo, Mich.; A.B. Hope College, 1914; Western Theological Seminary, 1917.

MRS. ANNA MONTEITH BILKERT — *Appointed* 1917
Born at Martin, Mich.; A.B. Kalamazoo College, 1915.

MISS MARY CUBBERLEY VAN PELT, R.N. — *Appointed* 1917
Born at Hillsboro, Ohio; Norton Memorial Infirmary Training School for Nurses, Louisville, Ky., 1917 (Methodist Episcopal).

LOUIS PAUL DAME, M.D. — *Appointed* 1919
Born at Groningen, Netherlands; M.D. Medical College, University of Illinois, 1917.

MRS. ELIZABETH PURDIE DAME — *Appointed* 1919
Born at Plano, Ill.; Chicago Normal College, 1908 (Congregational).

MISS RUTH JACKSON — *Appointed* 1921
Born at New York City; A.B. Wells College, 1915 (Presbyterian).

MISS RACHEL JACKSON — *Appointed* 1921
Born at New York City; A.B. Wells College, 1917 (Presbyterian).

MISS CORNELIA DALENBERG, R.N. — *Appointed* 1921
Born at South Holland, Ill.; West Side Hospital, Nurses' Training School.

Rev. Bernard Daniel Hakken *Appointed* 1922
Born at Grand Rapids, Mich.; A.B. Hope College, 1920; Western Theological Seminary, 1922.

Mrs. Elda Van Putten Hakken *Appointed* 1922
Born at Holland, Mich.; A.B. Hope College, 1918.

Miss Grace Orpah Strang *Appointed* 1922
Born at Jolly, Ia.; M.A. University of California, 1917; retired 1925 (Methodist Episcopal).

William Jean Moerdyk, M.D. *Appointed* 1923
Born at Muskegon, Mich.; A.B. Hope College, 1913; M.D. University of Michigan Medical College, 1920.

Mrs. Cornelia Leenhouts Moerdyk, R.N. *Appointed* 1923
Born at Holland, Mich.; Evanston Hospital Nurses' Training, 1919.

Rev. Garrett Edward DeJong *Appointed* 1926
Born at Orange City, Iowa; A.B. Hope College, 1922; Western Theological Seminary, 1925.

Mrs. Everdene Kuyper DeJong *Appointed* 1926
Born at Graafschap; A.B. Hope College, 1923.

Miss Swantina Jane DeYoung *Appointed* 1926
Born at Chicago, Ill.; A.B. Hope College, 1923.

Short Term Appointments

Miss Lucy M. Patterson, M.D.	1914
Miss Minnie C. Holzhauser, R.N.	1913-1916
Walter Norman Leak, M.D.	1922-1923
George Gosselink, A.B. Central College, 1922	1922-1925
Theodore Essebaggers, A.B. Hope College, 1926	1926-

TRUSTEES OF THE ARABIAN MISSION

Thomas Russell, Esq., President	1889-1894
Rev. Professor John Gulian Lansing	1889-1894
Rev. David Waters, D.D., LL.D.	1889-1894
Rev. Adrian Zwemer	1889-1894
Rev. John Angell Davis	1889-1894
Rev. Edward Tanjore Corwin, D.D.	1889-1894
Rev. Professor John Preston Searle, D.D. Secretary-Treasurer 1890-1893.	1889-1894

(Rev. Frank Seymour Scudder, *Secretary-Treasurer* 1893-1894)

(Note.—A Committee of Advice, consisting of six members, was first formed, which conducted the affairs of the Mission until it was incorporated in March, 1891, and these with Dr. Corwin became the Charter Members of the Board of Trustees. When the Mission was adopted by the Reformed Church in America in 1894, members from its Board of Foreign Missions were elected in their place.)

Rev. Professor John Preston Searle, D.D. President 1894-95; Vice-President 1896-1922.	1894-1922
Rev. Talbot Wilson Chambers, D.D., T.S.D., LL.D.	1894-1895
Rev. Mancius Holmes Hutton, D.D. President 1895-1909.	1894-1909
Rev. Cornelius Low Wells, D.D. Recording Secretary 1897-1904.	1894-1904
Rev. Lewis Francis, D.D.	1894-1921
Mr. John H. Harris	1894-1895, 1901
Mr. John C. Giffing	1894-1900
Rev. Donald Sage Mackay, D.D.	1896-1900
Mr. Francis Bacon	1896-1903

Rev. John Gerhardus Fagg, D.D. (President 1910-1917)	1901-1917
Mr. John Bingham	1902-1924
Mr. Eben Erskine Olcott	1904-1925
Rev. Joseph Henry Whitehead (Recording Secretary)	1905-1920
Rev. Edward Benton Coe, D.D., LL.D. (Chairman Executive Committee)	1910-1914
Rev. Thomas Hanna Mackenzie, D.D. (Chairman Executive Committee)	1914-1925
Rev. Henry Evertson Cobb, D.D. (President)	1917-1925
Rev. Edward G. Read, D.D.	1920-1923
Rev. William Bancroft Hill, D.D. (Vice-President)	1922-1925
Rev. Edward Dawson, D.D.	1923-1925
Rev. Edgar F. Romig	1923-1925
Mr. Frank R. Chambers	1924-1925
Mr. Herman Vanderwart	1925

HONORARY TRUSTEES

Thomas Russell, Esq.	1894-1911
Major General F. T. Haig	1892-1901
W. A. Buchanan, Esq.	1900-1925
Dean V. C. Vaughn, M.D., University of Michigan	1911-1917
Rev. James Cantine, D.D.	1916-1925
Rev. Samuel Marinus Zwemer, D.D., LL.D.	1916-1925

(Note.—As the Arabian Mission is now under the administration of the Board of Foreign Missions, R.C.A., a list of its present officers is also appended.)

OFFICERS OF THE BOARD OF FOREIGN MISSIONS, 1926

Rev. Henry E. Cobb, D.D., President

Rev. William Bancroft Hill, D.D., Vice-President

Rev. Edward Dawson, D.D., Recording Secretary

Rev. W. I. Chamberlain, Ph.D., Corresponding Secretary

F. M. Potter, Associate Secretary and Treasurer

Rev. W. J. Van Kersen, D.D., District Secretary

STATISTICS

Comparison of Extent of Work by Decades

	1894	1904	1914	1924
Stations	3	3	5	5
Out-stations	..	3	3	..
Missionaries, Men, ordained	3	6	8	11
Missionaries, Men, not ordained	1	2	4	5
Associate Missionaries	..	6	9	14
Missionaries, Unmarried Women	..	2	4	10
Native Helpers, Men	..	18	33	15
Native Helpers, Women	..	3	11	7
*Churches	..	..	..	5
Communicants	..	..	..	19
Received on Confession	..	2	..	7
Boarding Schools, Boys'	..	..	1	1
Scholars	..	..	12	22
Sunday Schools	..	4	6	6
Scholars	..	42	90	88
Day Schools	..	1	7	10
Scholars	..	68	193	349
Hospitals and Dispensaries	2	4	5	4
Patients Treated	1,888	20,755	23,709	59,413
Native Contributions (Gold equivalent)	..	$21‡	$227	$1,600†

* Unorganized.
† Figures of 1923.

INCOME OF THE ARABIAN MISSION BY DECADES

	Syndicates	Other Sources	Special Objects (incl. Legacies)	Totals
First Decade (1890-1899)	$29,310.10	$29,295.03	$11,206.28	$69,811.41
Second Decade (1900-1909)	67,257.89	109,685.68	41,406.60	218,350.17
Half Decade (1910-1914)	67,706.15	89,052.29	39,997.64	196,756.08
Last Decade (1915-1924)	179,162.80	367,964.76	171,199.50	718,327.06
Grand Totals	$343,436.94	$595,997.76	$263,810.02	$1,203,244.72

INCOME IN YEAR ENDED APRIL 30, 1925

Churches and Societies	$41,457.95
Woman's Board	21,984.76
Individual Gifts	6,007.80
Interest	1,259.61
Special Objects	14,826.90
Total	$85,537.02

NOTE—Following amalgamation with the Board of Foreign Missions, separate record of receipts cannot be tabulated.

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